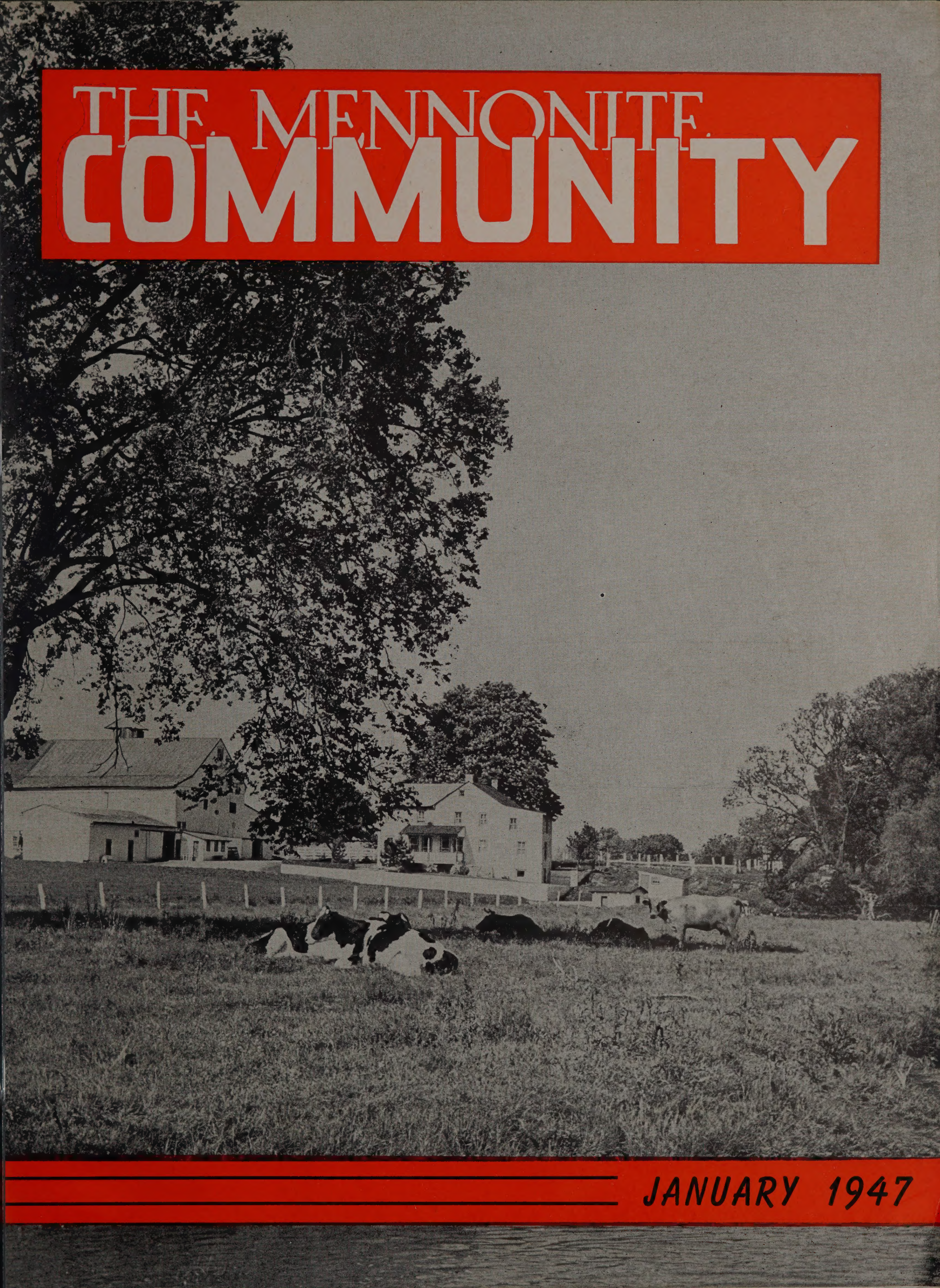
THE MENNONITE COMMUNITY



JANUARY 1947

The Child's Appeal

I am the Child.
All the world waits for my coming.
All the earth watches with interest to see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow will be.

I am the Child.
I have come into your world, about which I know nothing.
Why I came I know not;
How I came I know not.
I am curious; I am interested.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.

—Mamie Gene Cole

Willis Detweiler Harold Detweiler

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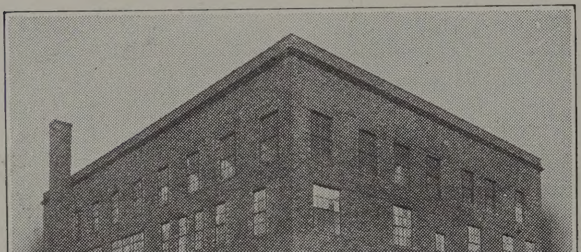

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To THE MENNONITE COMMUNITY we offer congratulations, and pledge our support in the common aim of helping the Church, the Community, the Home, and the Individual to a closer conformity to Christ, and to a deeper experience of His fellowship in every phase of life.

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THE MENNONITE COMMUNITY

January, 1947

VOLUME 1 NUMBER 1

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Photo on page 31 by D. S. Harnly, Jr.

As of November 25, 1946, there are ninety members of the Mennonite Community Association.

There are approximately one thousand five hundred advance subscriptions to this magazine. If you are not a subscriber and wish to receive the second issue, your subscription will need to be mailed promptly.

A little house well filled,
A little land well tilled,
A little wife well willed,
Are riches untold.

—Selected.

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Notes on Ford Berg appear on page 30

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Central in the life of the Mennonite community is the church. Here is a Sunday morning view of the Sugar Creek Church at Wayland, Iowa. Built in 1891, it was enlarged in 1938 to accommodate its membership of over five hundred and fifty persons.

APPRECIATING The Mennonite Community

by GUY F. HERSHBERGER

There is no society that is all good or all bad. There are desirable and undesirable qualities in every community. It is not the purpose of this article to glorify or romanticize the Mennonite community. Neither is it to depreciate that community or to point out its weaknesses, although there are times when such weaknesses will need to be pointed out in the pages of this periodical. The purpose of this article is rather to suggest certain values to be found in Mennonite rural communities, and reasons for appreciating them.

Mennonite Communities Are Rural Communities

In the first place, Mennonite communities are, for the most part, rural communities, and there are certain important values to be found in rural living. It is true, of course, that rural people sometimes do not have all the advantages and conveniences that city people have. In earlier days many rural people were too much isolated. There was too little opportunity to get away from home; mail was received infrequently; and in case of sickness it was difficult to obtain the services of a physician. Even today there is a tendency for the most highly trained physicians to locate in the larger cities, and many small communities do not have as good medical service as they ought to have.

Modern scientific progress, however, has brought all the conveniences of the city into the rural community. Since the coming of the automobile, rural free delivery, electricity, the telephone, and the radio, rural people are in as close touch with the world about them as city people are, and all the services necessary for a satisfying and attractive life are available to the community that wants them.

Besides this, the rural community offers certain advantages which more than offset any disadvantages it may have. In the first place, the country is a more healthy place in which to live than is the city. The open air; the proximity to nature; and the good food, in the form of fresh fruits, vegetables, eggs, milk, and meat, help to make it so. So does also the quiet life with its relative freedom from nervous strain. Statistics show that in spite of less adequate medical and hospital service, the health of rural people is better than that of urban people, and that country dwellers, on the average, live a few years longer than do city dwellers. This would seem to show that if medical services in the rural community were made equal to those in the city (which can be done), the difference between the city and the country as to health conditions might be even greater than it is at present.

In the second place, rural people have a "productive" environment, whereas in the city there is much more emphasis on consumption. The farmer works with living things, with plants and animals, which grow and increase in number and in value from day to day. This atmosphere of life and growth seems to develop in rural people a thrifty, productive spirit. They do not like to see anything go to waste. They want to save their land, their livestock, their timber, and their money, so that it will produce more food or wealth, which will be of use to mankind. The city, however, receives these products of the farm only to consume them. The man of the city therefore seems more inclined to think in terms of consumption than in terms of production and thrift. Even in dealing with human life itself the country is a producer while the city is a consumer. Cities actually consume more people than they produce. In Chicago and New York, ten adults raise only seven children, and these seven in turn raise five children. Thus in a few years cities would be without any population at all were it not for immigration from the country. Rural America, however, is productive, and not only maintains its own population, but also provides a surplus to send to the city.

In the third place, rural society has certain elements of stability which are not present in the same degree in urban society. In the city there is a greater variety of social classes, and there are greater extremes of wealth than in the country. The individual, on the whole, is less secure. He changes his job more frequently, and moves from one residence to another more often than does the man in the country. Rural family life is more stable than urban family life. In the country, members of the family see each other and work with each other more hours of the day than do those in the city. Members of city families are likely to work at different places and are more apt to develop diverse or even opposing tastes and interests. One result of this is a much higher divorce rate in the city than in the country.

Mennonite Communities Are Small Communities

A second reason for appreciating the Mennonite rural community is because it is what sociologists call a "small community," featuring a combination of agriculture and small business. The typical small community consists of a farming area served by a village or town. In the town, and often scattered among the farms, are many people engaged in occupations other than agriculture. There are carpenters, blacksmiths, mechanics, garagemen, and repairmen of various kinds. There are merchants, teachers, and doctors. Many rural communities have feed mills and creameries and plants for processing cheese, meat, poultry, and other products of the farm. Then there is always the church and the school, which serve the spiritual and educational needs of the people.

More and more it is being realized that thriving small communities, with their family farms and small industries, are the bulwark of our civilization. Large-scale industry and great corporation farms are not unmixed blessings. Often, in fact, they are very harmful. They tend to develop monopolies. They involve dangerous concentrations of wealth and power. They develop a caste system which leads to conflict between the employer and the employee classes. Much of the social unrest in America today is due to the evils inherent in a system of big organized business and big organized labor. The small family farm and small community business and industry are among the most desirable elements in our economic structure.

Socially, also, the life of the small community can be more desirable than that of the large city. Farmers and people who live in small community towns are in close touch with other families in their town or neighborhood. They make up what is known as a "primary group." There is a constant, day by day, face-to-face association which one does not get in the same way in the larger city. This face-to-face association of the primary group is the best kind of social soil in which to develop the Christian ideals of love, honesty, kindness, and humility. It keeps people interested in each other's welfare, whereas the more casual acquaintance which characterizes city life is inclined to lead to excessive individualism, and an independent spirit.

A student recently reported that it is almost impossible to find a physician in South Bend, Indiana, who is willing to make a country call at night, no matter how urgent the case; for such services, he contended, the rural people must depend on the doctors from the small communities who have a more sympathetic feeling toward their people. Several years ago a writer in a Philadelphia newspaper made some comments on Dr. Dafoe and the Quintuplets. He described what he thought would have happened if the Dionnes had lived in Philadelphia instead of the small community of Callendar, Ontario. Assuming that a physician could have been summoned to the Dionne home, upon his arrival he would have declared the case out of his line and ordered the mother to a hospital. When she arrived there, the hospital staff would have started a search for a specialist to fit this extraordinary case, but this would have required such prolonged negotiation that by the time the specialist arrived six people would have been dead. Dr. Dafoe was a great physician, this Philadelphia writer contended, not because he knew more about medicine than the physicians of Philadelphia, but because he possessed a human understanding and a sense of duty to his neighbors. It was this that enabled him to rise to the occasion and save six lives without the aid and convenience of modern equipment. If this interpretation is correct, perhaps good medical service for the community depends on a spirit and a sense of Christian duty as much as it does on sound medical knowledge.

Mennonite Communities Are Christian Communities

A third reason for appreciating the Mennonite rural community is because it is a Christian community. Mennonites have always made God and the church central in the life of their communities. Even though certain values can be found in rural life and in the primary group, as such, every small rural community that is not Christian will ultimately fail, no matter how good some of its other features may be. For this reason Mennonite communities today must perpetuate the standards set by Mennonite communities from the beginning. The early Mennonites said that all property belongs to the Lord. Men are simply stewards of what they possess, and what they have should be freely used for the good of all. The early Mennonites disapproved all class distinctions. Exploitation was condemned; attitudes of superiority were rebuked. Their aim was to avoid both poverty and riches, with a reasonable amount of property for all. The baptismal vow included a pledge to give up one's goods, if need be, for the welfare of the brotherhood; and even their enemies testified that the Anabaptists sought no earthly advantage.

Although in many respects Mennonite communities are like any other communities, they are also in many ways unique. Walter Kollmorgen says that when he began his study of the Amish community in Lancaster County, Pennsylvania, several years ago, he approached the study with the standard community pattern that had been developed by rural sociologists, but soon discovered that the pattern did not fit. It did not fit because the Mennonite conception of the church, and the central place of that church in Mennonite and Amish communities, gives the communities a pattern all their own. Mennonites believe that every aspect of their community life should be an expression of their religion. One brother said recently that if the economic life of the Mennonites were the same as that of America in general, and if their wealth were distributed in the same manner, there would be a dozen or more Mennonite millionaires. As it is, there are none. He hastened to say, however, that today the Mennonite way of life resembles that of the world too much, and that unless this trend is changed there may in time be a dozen Mennonite millionaires, and a correspondingly increased number of poor at the other end of the scale, neither of which is desirable.

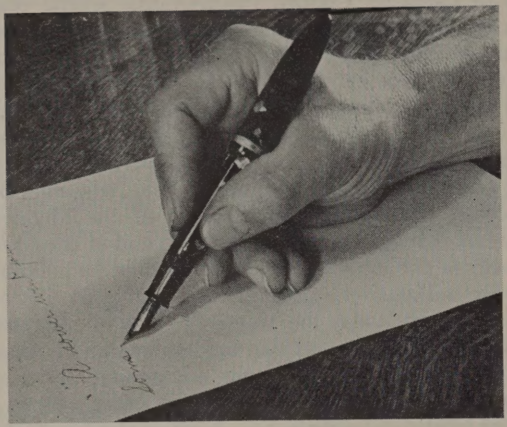
Appreciation for the Mennonite community at its best should cause every member of the church to give diligent heed to this warning. As another brother has said: "The Mennonite faith and the Mennonite way of life belong together. If one suffers, we may be sure the other will suffer also. If we wish, therefore, to maintain strong communities in the future as we have in the past, we must look well to the religious foundation."

An Adventure in Community Building

Those Mennonite youth who appreciate the values of the Mennonite community will be attracted by the adventure which is required to build them. Youth loves adventure. At one time they found it by joining the Crusades; at another time, by going West; in more recent times they have found it by going to the city. But once they understand that the lifeblood of our civilization is found in small communities, they will want a share in building them. And once Mennonite youth fully appreciates the potentialities of the Mennonite community, the spirit of adventure will lead them to the new and better community of tomorrow.

Many Mennonite communities are not what they ought to be. Some are undesirable and unattractive. Some are dead or dying, because of inadequate leadership, or because of an inadequate economic base, or because of an inadequate social, intellectual, or recreational life, or because the religious foundations are lacking, or perhaps because there is no vision of the importance of the community. But where vision and leadership and the other essential elements are present, there is hope for the future.

This call to the new and better Mennonite community of tomorrow is not a call to a superficial, unrealistic "back-to-the-farm" movement. It is a call to a new and better pattern: a community with an improved agriculture, based on the sound Mennonite traditions of the past, and taking advantage of the best findings of scientific research; a community with a diversity of small industries so that those who cannot find room on the farm need not drift to the cities, but rather find employment in the home community; a community with an educational, social and recreational program which will put it on the finest cultural level; a community with medical service and a mutual aid program equal to the best; a community with an evangelistic zeal and a service program which will challenge its youth and send its youth out to preach the Gospel and to establish new Christian communities throughout the land and throughout the world. It is a call to a Christian community which is the fullest expression of Christian discipleship.



A VISION and Its Realization

by Paul Erb

Good things do not come into being overnight. Back of the great church or of the great skyscraper is the blueprint. And back of the blueprint is the vision of some man. "An institution," said Emerson, "is the lengthened shadow of a man." Some men there are who can see only what has been; their chief delight is in reminiscence. And some can be only concerned with the present; their satisfaction is in day-by-day execution. But some there are, thank God, who, not forgetful of the past, and not negligent of the present, think also of what may be. These are the prophets, the men of vision. They are the seminal minds, who have faith to sow the seed for the harvest of after-years. Oftentimes they are so far ahead of their age that their eyes never see the fulfillment of their dreams. They plant, another waters, and perhaps still another reaps the harvest. Often the man of vision is dismissed by his contemporaries as a mere visionary. His seminal idea is mocked, opposed, or at least neglected. He must have patience, and enough confidence in the matter of his dream to know that some day others will see what now he sees. He is well disciplined in the confident waiting of the husbandman.

This first issue of THE MENNONITE COMMUNITY is the beginning of the fulfillment of the vision of a man. The dreamer in this case is S. F. Coffman, the son of another dreamer with whom God blessed the Mennonite Church. For John S. Coffman, as the pioneer evangelist of our church, must have looked forward to the day when practically every congregation of our fellowship gathers in its own youth and some of the sons of strangers in periodic evangelistic meetings. He must have foreseen the day which we today see when almost two thousand of our young people are enrolled in church schools, the first of which he helped to establish. One may say therefore that Fred Coffman inherited a seminal mind. At least he has one and isn't afraid to plant his ideas and to tell others of his vision. Brother Coffman has for many years been pastor of the church at Vineland, Ontario. This is in the productive fruit section of the province. In this beautiful horticultural community Brother Coffman has done more than expound the Bible and edit hymnals for the church. He is something of a horticulturalist in his own right. He has planted trees and vines, shrubs and garden seeds. He has seen the small grow into the great, the metamorphosis of the seed into the luscious fruit. There, with his own feet on the soil, he pondered the relationship between what Mennonites teach and are taught in their churches, and what they live on their farms and in their homes.

The Period of Waiting

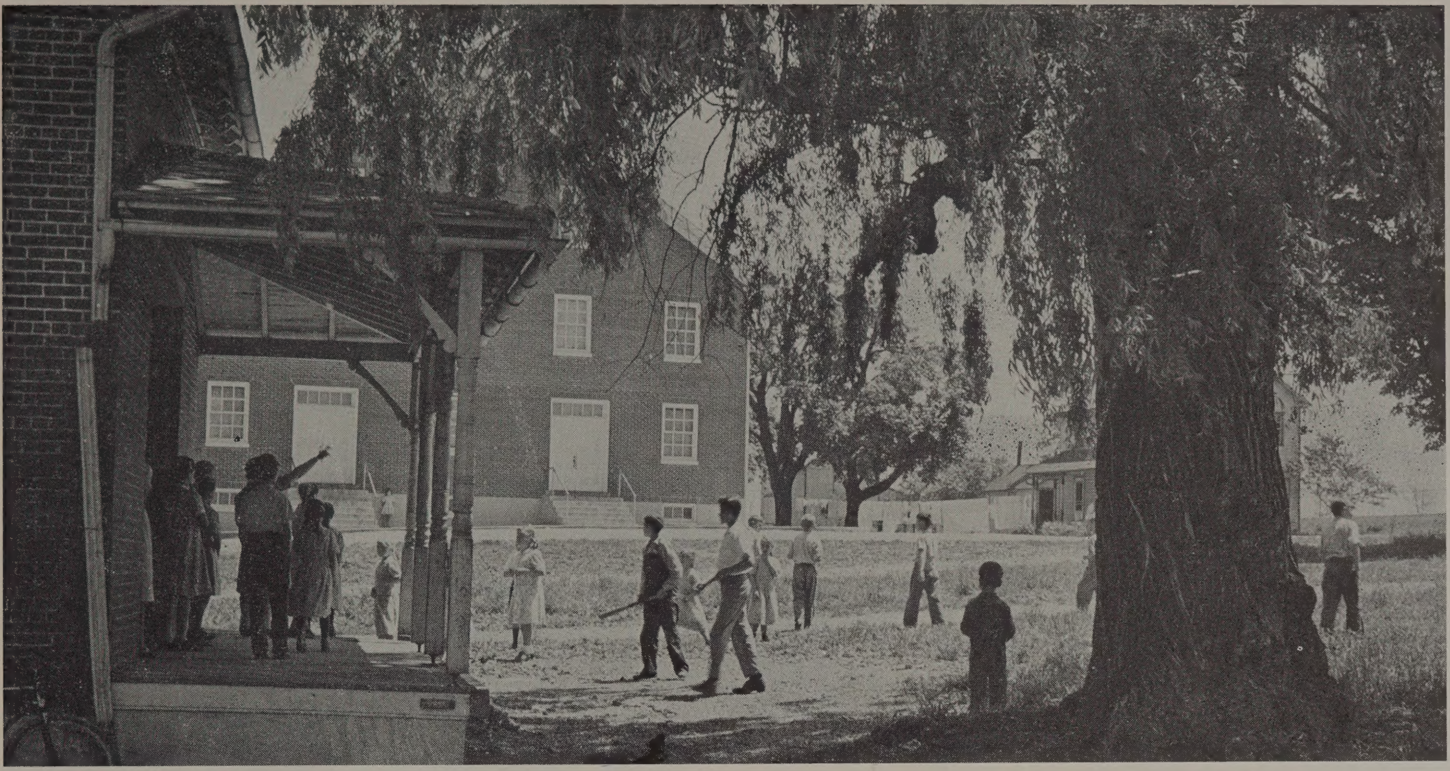
And there came to him a dream. He sat down on December 29, 1939, and wrote that dream to Daniel Kauffman, chairman of the Publishing Committee of the Mennonite Church. We quote:

"Another fancy that has come to me recently is that of the publishing of another paper to fill the part of the literary program of our church and directly for the benefit of the homes. . . . What I have in mind is a paper which will emphasize and maintain the industrial, financial, and domestic life and culture which has been a part of our Mennonite life. It differs from all other life in that it has a simple and frugal character and its interests have centered around the family and community, rather than in the wide circle of political and popular interests. These principles of home and community life should be emphasized, and the culture of our former life maintained, if possible. Since we have no medium for this cultural program, and since it cannot be fostered among us widely without some medium, there is a place for what I have suggested—literature bearing primarily on these phases of our Mennonite life. There is no place for it in our present papers. They have been primarily religious and bear on the topics of church and religion . . . . They should not be changed, for they have a specific field of service. What we should now have is a paper which deals with some of the more secular interests of life, which at the same time need not be estranged from the Christian principles of righteousness, simplicity, and separatedness which are the expression of our faith. In fact, this paper should be the means of emphasizing the possibility of these religious principles . . . in building up a more successful home and community and church life.

"In the following sheet is presented an outline of the publication as it came to me recently. It impressed me as not only a visionary project, but as a successful venture among us, for our people are greatly interested in all the departments of life and are becoming more literary minded in regard to securing the best of culture along all of these lines.

"The problem for us to consider is, What is the result of our people finding their culture from sources which do not respect the principles of life and religion which we hold . . . ? The tendency can only be that they become more and more estranged from the principles and practices which have been fundamental in the successes of our forefathers."

The suggestion bore no immediate fruit. The Publishing Committee (and the writer was one of that committee) saw no reason



The large Weaverland Mennonite Church at Blue Ball, Pa., is in the background of this scene and a public school is in the foreground. Since 1766 this site has been the location of a meetinghouse. The present one was dedicated in 1927 and seats 1,000 persons.

why the church should write and publish in secular fields. It seemed to us that we had no chance to succeed in competing with the many farm papers already available. So little did we sense the real meaning of Brother Coffman's conviction, his concept of the necessary fusion of the spiritual and the secular in terms of our daily living. His was a vision for the appointed time, and the time was not yet. It was the period of waiting, and the prophet must have patience.

The Period of Formulation

Then another man had a vision. This was Guy F. Hershberger, a son of the Iowa soil. As professor of history and sociology at Goshen College, he became intensely interested in the working out of sociological principles in Mennonite thought and life. It was natural that he should become a careful student of rural sociology, and that he should become deeply concerned with what was happening to the inherited rural culture of the Mennonite people. He had come from one large Mennonite community and had observed many others. It was apparent to him that forces of community disintegration were at work among our Mennonite people. What to do? And then he, too, got the idea of a magazine which should help Mennonite folks to see what a good thing we have in our religion-centered community life, and which might encourage and strengthen the way of life which grows out of Mennonite principles. He talked this idea in his class, among his colleagues. It was discussed privately by interested brethren in the church. Gradually the idea caught hold. On June 1, 1944, an informal and unofficial meeting was held at Kidron, Ohio, attended by A. J. Metzler, Harold S. Bender, S. F. Coffman, O. N. Johns, Lewis Martin, and Paul Erb. There was a general feeling among those present that there is a real need and probably a large field for a new publication of Mennonite community living. It was felt that the idea should be presented to the Executive Committee of the Publication Board. S. F. Coffman, Guy F. Hershberger, and Paul Erb were appointed a committee to state fully and clearly for the Executive Committee the objectives and nature of the proposed publication.

This was the period of formulation. The idea was taking shape. In August, 1944, an article in the Gospel Herald by Brother Coffman gave publicity to his conviction. But during the months and years following that Kidron meeting, Guy F. Hershberger has been the urging spirit in the movement. He wrote many letters and continued to agitate for action. His enthusiasm for the idea and the sound Christian character of his sociological thinking gradually made clear to all concerned the kind of magazine which we need. The Executive Committee of the Publication Board gave the question a careful hearing, but decided that for the present the proposed project was outside the scope of work assigned to the Publishing House, and suggested that it would best be undertaken by private initiative. The friendly interest of this committee, however, is seen in the fact that three of them are among the present members of the Mennonite Community Association.

The next step in the realization of the vision was another informal and unofficial meeting held at Lima, Ohio, Aug. 23, 1945. It was attended by sixteen representative brethren. It was the sense of this meeting that there is sufficient interest and conviction concerning the worth of the proposed project to warrant further study, with a view to working toward concrete proposals. It was also decided that it would be best for the proposed new project to be launched and sponsored by private initiative and capital until such time as it might be taken over by an official church organization. A temporary organization was set up in the form of a Continuation Committee, consisting of Paul Erb, chairman; Guy F. Hershberger, secretary; A. J. Metzler, L. S. Martin, and H. Ralph Hernley.

At this point should be mentioned another source of vision. A number of our young men in C.P.S. camps, among them H. Ralph Hernley, Atlee Beechy, John E. Lehman, Olen L. Britsch, and Grant M. Stoltzfus, developed a great interest in Mennonite community problems. Without knowing about the proposal of S. F. Coffman and the efforts following it, they conceived a similar idea. Later several of these men were in the Farm and Community schools at Hagerstown, Maryland, and at Malcolm, Nebraska, where Guy F. Hershberger served as a special lecturer. Here the proposal received further discussion. H. Ralph Hernley discussed with A. J. Metzler and C. B. Shoemaker, of the Publishing House, possible publishing organization and publication costs. Several of these C.P.S. men were present at the Lima, Ohio, meeting.

The Period of Realization

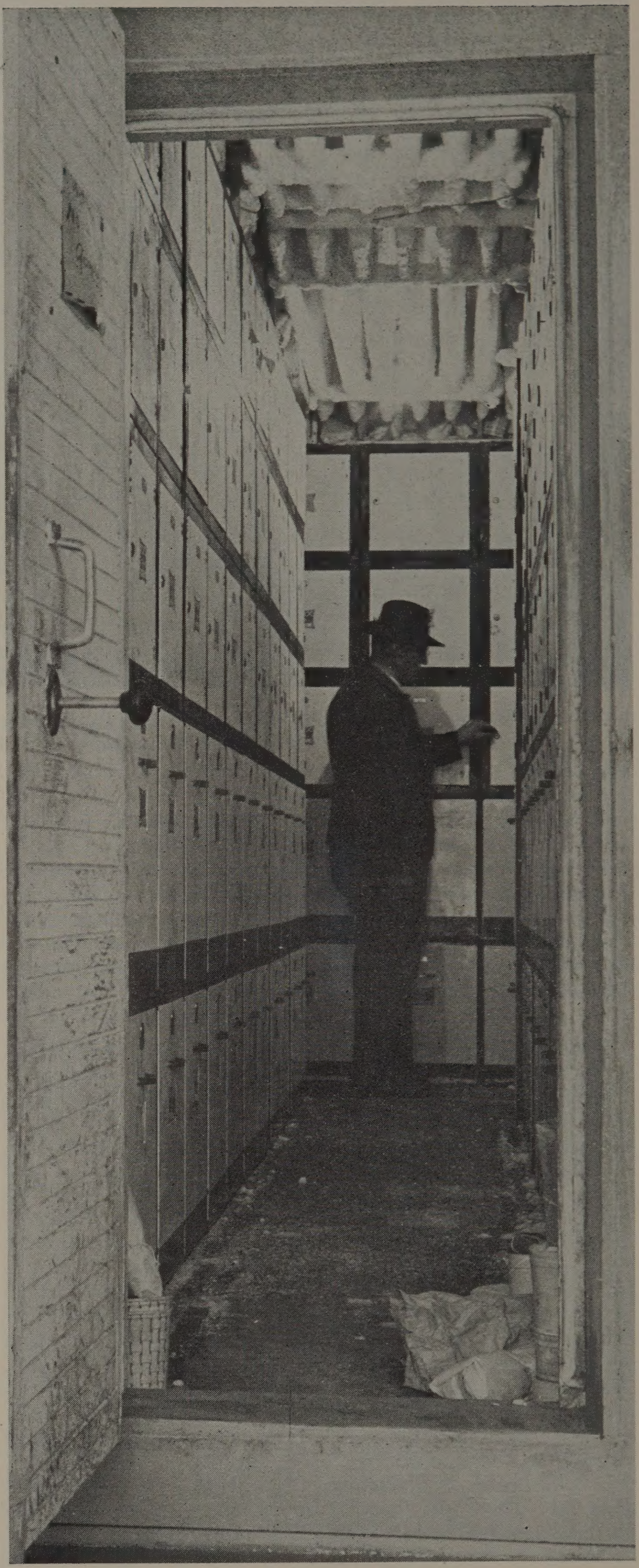
Now came the period of realization. The Continuation Committee held a meeting in Chicago on October 25, 1945. One by one, details were agreed upon, policies for the paper were adopted, possible staff members were contacted. Matters of format and of cost were considered. It was planned to finance the project by securing a number of guarantors. Other meetings of the Committee were held. John L. Yoder and Clayton Keener were added to the Committee. Plans were made for incorporation as Mennonite Community Association. The magazine was christened THE MENNONITE COMMUNITY. Grant M. Stoltzfus, H. Ralph Hernley, Harold Mishler, and Paul Hertzler were engaged to work on the staff.

An official organization meeting of the Mennonite Community Association was held at the Oak Grove Church, Smithville, Ohio, June 3, 1946. The secretary reported thirty-nine members as guarantors and members of the Association. Twenty of these were present at the organization meeting. A constitution was adopted and the following persons were elected to the Board of Directors: Clayton Keener, Guy F. Hershberger, John L. Yoder, A. J. Metzler, Harold S. Bender, Ivan Miller, and Paul Erb. The Board of Directors, on the same day, elected officers as follows: President, Paul Erb; Vice President, John L. Yoder; Secretary, Guy F. Hershberger; Treasurer, A. J. Metzler. The Mennonite Publishing House was engaged to print the new magazine.

This first issue is the realization of a vision, but it is only the beginning of that realization. Incorporation has been completed, but new members are being added to the Association, the number now being ninety. The staff of editors has been completed, and a representative editorial council has been appointed. Plans for future issues are maturing in the editors' minds. The future of the magazine depends upon its reception by our Mennonite constituency. The Association and the staff still have visions—visions of stronger Mennonite communities, both rural and semi-urban; visions of the preservation, in these communities, of Mennonite principles and the Mennonite way of life; visions of a more effective testimony to the world of the kind of living which God intends. May God grant their realization.

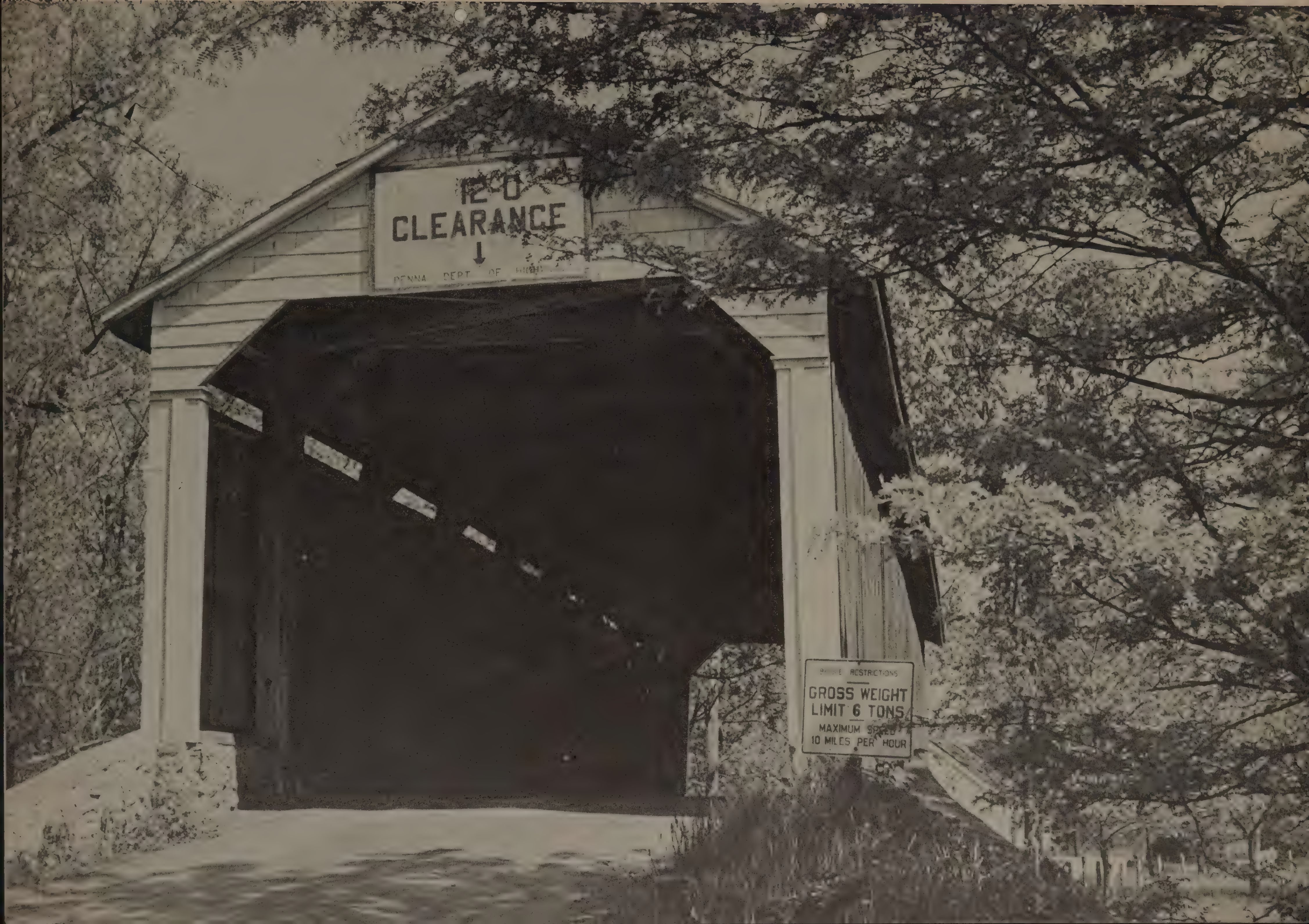
PICTORIALLY SPEAKING

In each issue of THE MENNONITE COMMUNITY the editors hope to show many scenes of home and community life. These scenes will be from many places. They will show the countryside and the indoors. They will show life in the busy workaday world as well as in pastime pursuits. The pictures on the following pages show a few typical scenes that were chosen from the photographer's files. Most of the pictures were taken during the summer of 1946.



Many communities claim frozen food lockers. Above is Simon Gingerich of Wayland, Iowa, opening the door to a compartment of Wayland's frozen food locker.

A picturesque covered bridge, near Churchtown, Pennsylvania, spans a tributary of the Conestoga River ➡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TISKILWA CHIEF
STATIONERY

In northern Illinois' Bureau County is the town of Tiskilwa. This night scene shows Editor Carl Miller, an ex-CPS man, and his wife, at work on an issue of the weekly *Tiskilwa Chief.*

In the past fifteen years the turkey business has come to be important in the thrifty farming of eastern Iowa Mennonite communities. This is one of the many flocks found near Wellman, "the turkey center of the United States."

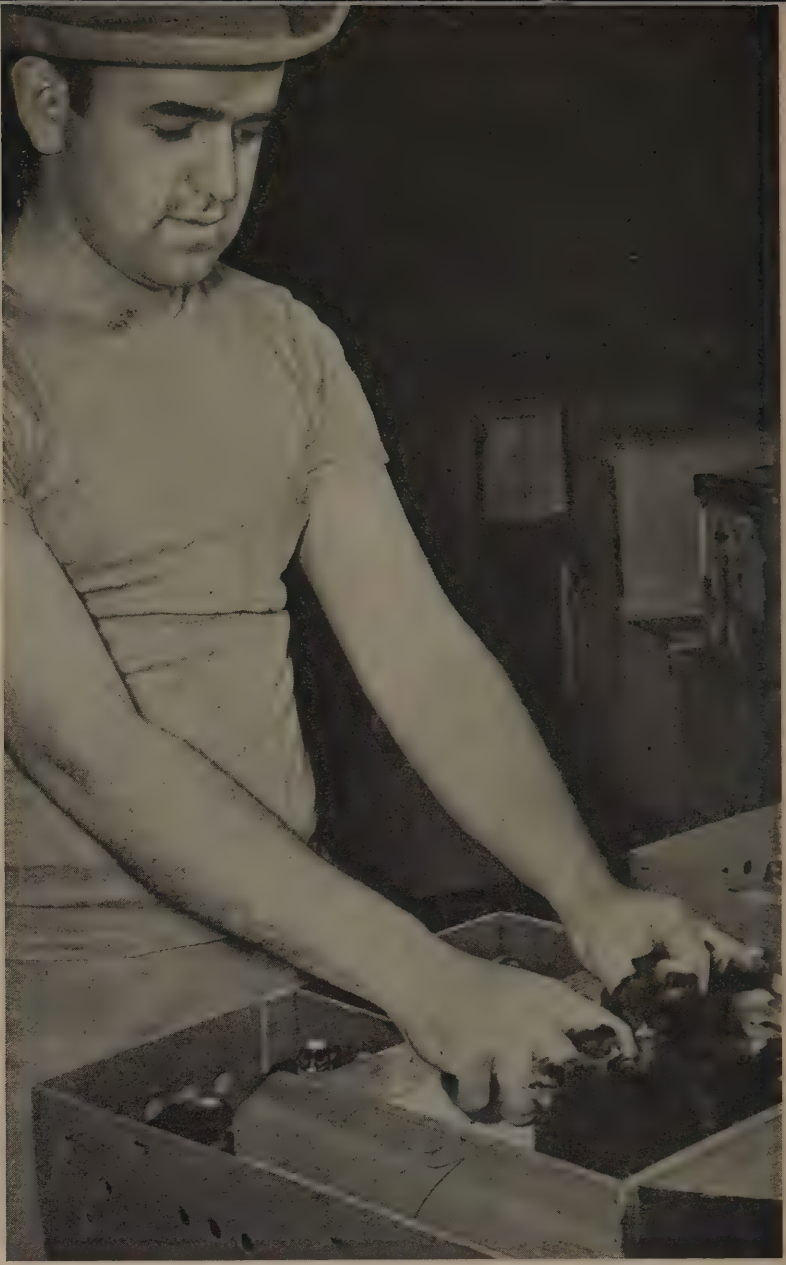
A large power shovel loading blasted rock on a truck, to be taken to the crusher and then to farms. This scene is in the large limestone quarry of Ivan W. Martin in eastern Lancaster County, Pennsylvania.

Typical of mountain churches is this interior view of the Mutton Hollow, Virginia, Church. For some years this building has been used as a mission outpost in the Blue Ridge Mountains of Virginia. It is two miles from the nearest highway.

Mobilgas
AIRCRAFT
ADFORD
FLYING
SERV

Herman Rinkenberger, of Tiskilwa, Illinois, and his Piper Cub plane. His farm is located beside an airport, where he instructs students in flying.

A pause before mealtime takes place at an open-air outing in a grove near Scottdale, Pa. Young folks at this outing were from Ohio, Pennsylvania, Virginia, and Indiana.



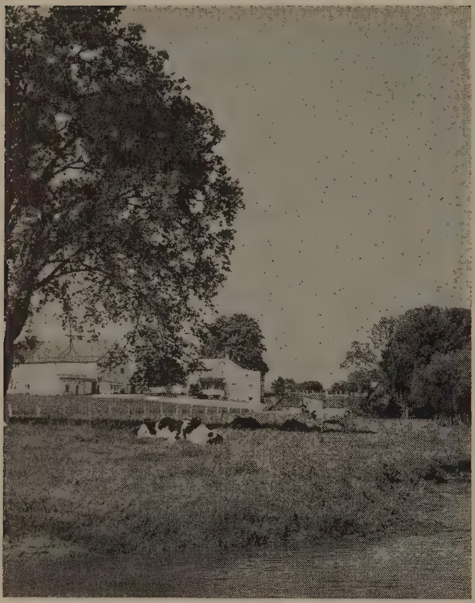
Roy Wenger transfers some young chicks at the Shenk Electric Hatchery, at Harrisonburg, Va.

Among the skills which discharged Civilian Public Service men will bring home is surveying. This crew is at work on a Nebraska farm, near Lincoln.

The open plains of eastern Nebraska are the setting of this farm scene. The tractor driver is Howard Witmer and the gently sloping field is part of an eighty-acre farm.

For many years the Shenandoah Manufacturing Co., of Harrisonburg, Va., has made and sold poultry equipment. Clyde Robinson is shown working on a fountain.

EDITORIAL



On the cover of this issue is a scene of John E. King's farm in Caernarvon Township, in eastern Lancaster County, Pennsylvania.

The picture on page 3 is that of Ruth Ann Gardner of Goshen, Indiana.

FOR HOW MANY GENERATIONS CAN A FARM STAY IN THE SAME FAMILY?

THE MENNONITE COMMUNITY will welcome information from its readers on old farms that have passed from generation to generation. A free subscription will be given to the present owner of the farm that has been in the same family for the longest period of time. The search for the oldest family farm among our readers may require some time Please send your suggestions and pictures to the editor.

Announcing

To Fill A Vacancy

"There is a vacancy in the literature of the Mennonite Church." These words by S. F. Coffman appeared in the opening paragraph of an article in the August 18, 1944, GOSPEL HERALD. The article stated to the church at large the same ideas which were presented some years earlier to those in charge of the church's official publications. (See A VISION AND ITS REALIZATION, on page six.)

THE MENNONITE COMMUNITY makes its appearance to fill this vacancy. The interest in this periodical, coming as it has from many sources, indicates several things. First, there is the belief that matters and affairs of daily living, sometimes called secular, have a direct relation to one's faith and are indeed "as vital a part of our living as is our worship on the Lord's day." Christians will lose their religion if they consecrate one day in order to desecrate the other six. Second, a changing world compels Christians (or should compel them) to consider carefully the course they should follow in making a living, in operating a business, in choosing a vocation, and in building home life. Third, Mennonites are challenged by an increasing number of persons to publicize their Biblical way of life; to share with others the truth as God has given it to them; to contribute of their experience and findings to a world that science has made a neighborhood, but which, alas, lacking the Spirit of God, is no brotherhood!

As To Contents

As a means of keeping faith with the highest Christian ideals, it is the plan of THE MENNONITE COMMUNITY to cover a wide range of topics. There will be an emphasis on rural life, its meaning and values. Problems that face the Mennonite farmer will be discussed, and like discussion on the Christian in business and industries, the Christian teachings on stewardship will be uppermost. The paper will oppose and not promote materialism.

As the name suggests, the Mennonite community itself will be central; and the shortcomings of Mennonite community life should not be spared in this emphasis. The values inherent in these Christian communities for generations will be emphasized from the angles of wholesome family life and tradition, mutual aid, homemaking, co-operation, health, recreation, conservation, education and church schools. The paper will fulfill one of its highest aims if it leads young people to a respect for community life that is attractive, challenging, and satisfying. The greater Mennonite community that is yet to be will need the consecration of all the varied talents of its youth. The merits and demerits of various vocations will therefore be described as will occupations that perhaps should be avoided.

The portrayal of Mennonite community life in word and picture, it is hoped, will introduce the various communities to each other.

As To Policies

Articles will generally be short and written to appeal to all. Dealing with practical issues, they will be vital, sane, and constructive. Pictures taken for the paper, and also art work of good quality will be generously used to set forth the subject matter in an attractive way. The pictures will be a respectful presentation of the various phases of Mennonite life.

Advertisements of worthy goods and services will comprise a part of the magazine. In keeping with the spirit of the paper they will appear primarily as a service to readers. Suggestions and constructive criticisms from readers will be warmly welcomed by the editors regarding any part of the paper.

THE MENNONITE COMMUNITY begins as a bimonthly (appearing every two months) and will become a monthly as soon as resources and interest permit. In no sense will it seek to replace any of the present Mennonite periodicals. It is gratifying to know that it is welcomed into the company of church papers by the respective editors. It joins the present papers, not as a rival, but as one which shares wholeheartedly in the faith and ideals of the Mennonite Church with its emphasis on personal regeneration and the application of the Christian faith to the whole of life.

THE MENNONITE COMMUNITY is not dedicated simply to reproducing a past which, worthy in its time and place, can no longer be followed in every detail. For example, whereas in the past we were almost altogether farmers, no one considers farming as the only worthy calling for all members of the Mennonite community. Everyone realizes that in a changing world it is impractical, as it were, to run twentieth century traffic over nineteenth century highways. But new highways can be built; traffic can still carry the same freight in the same direction and toward the same destination. The church community can be flexible in method but fixed in purpose. It is the prayer of those who are launching THE MENNONITE COMMUNITY that its pages will be a safe medium to assist the church in fulfilling its high mission.

Contentment and security are found in the home as nowhere else. This is the farm home of Samuel C. Plank, West Liberty, Ohio, and something of its story is told on pages 22-23. ⇨

Walter M. Kollmorgen speaking at Farmers' Week at Little Eden, Onekema, Michigan, in August, 1946.

Walter M. Kollmorgen, Ph.D., has spent a number of years as an agricultural economist in the Bureau of Agricultural Economics in the United States Department of Agriculture. He has studied and written works on rural communities in Tennessee, Arkansas, Nebraska, Alabama, and Pennsylvania, besides making extensive observation on agriculture in North Carolina, Utah, and other states.

Among the better known of his works is CULTURE OF A CONTEMPORARY RURAL COMMUNITY: THE OLD ORDER AMISH OF LANCASTER COUNTY. This work can be obtained without cost from the Bureau of Agricultural Economics, Washington, D.C.

Dr. Kollmorgen is now head of the Department of Geography at the University of Kansas, Lawrence, Kans.

★ ★ The Role of Mennonites in Agriculture ★ ★

By WALTER M. KOLLMORGEN

The Family Farm In American Agriculture

Early America was fortunate in having a vast frontier at its disposal for agricultural development. In the South, a planter economy soon became dominant in political and economic life. In the shadow of the plantation the family farm was eclipsed and to this day does not show the strength and integrity of the typical family farm of the North. Not only is the small Southern farm comparatively inefficient, but local folkways and values are such that the aim is not to become efficient on the family farm but to become a plantation operator, with tenants and laborers to do the work. Under such a system tenants do not acquire or share an important function making for human integrity, namely, the exercise of judgment by an entrepreneur. As a result there is a widespread form of dependency with regard to managerial ability and also political activities and the use of capital.

Northern agricultural areas were settled by immigrants and migrants with different attitudes and objectives. The northern states were settled largely by religious dissenters who were accustomed to making a living by working with their own hands. Moreover, the crops produced in these states were not suitable to a plantation economy, and so a fortunate combination of suitable crops, good lands, and willing workers gave rise to the immensely productive north-central heart of the United States, including the Corn Belt, the productive farming areas of Pennsylvania, and certain other places. It is here that the family farm, operated by the small entrepreneur, reached its peak and set the highest standard in the world in terms of productivity per worker and in terms of rural human welfare. Here an exceedingly small percentage of the world's tillers of the soil produce a highly disproportionate share of the world's food supply. Fortunately, plenty of land was available from the beginning to encourage mechanization and efficient operation of family farm units. As a group, the Mennonites (and related Plain People groups) may be said to epitomize the efficiency and integrity exhibited by the independent operators of commercial family farms.

Uniqueness of the Family Farm

Now this operator of the commercial family farm in our northern states may strike you as a very commonplace, ordinary fellow. But he is not. He belongs to one of the most extraordinary groups in the present-day world. He represents the product of generations of experience and is the envy of the entire world today. If you do not believe this, start a journey around the world and try to discover his equal anywhere else. In England you will find a society compartmentalized by class and caste, and concentrated holdings give rise to a large tenant class. Transplanted to this country it gave us the planter and poor-white tradition and practices of the Cotton Belt. Nor did its transplantation to other parts of the world give rise to a widespread efficient family-farm system. Gentlemen farmers? Yes, when workers could be found. Self-reliant, independent farmers working with their own hands? No. The British Isles are not noted as a source of hard-working, efficient farmers on commercial family-size units.

Going to the Continent proper, we may as well begin with Spain and move eastward. Compared with our standards, there are no efficient family-size farms in Spain. For centuries land holdings have been highly concentrated and most of the land is operated by what may properly be called serfs, chained by custom and tradition to the land and their masters. It is this system that the Conquistadors brought to Central and South America and there instituted, with all its exploitation, poverty, and inefficiency. Family-size farms are an oddity in South America and are found only in central Chile and southern Brazil, where the immigrants were German and not Spanish. The commercial family-size farm is foreign to Spain and Spanish tradition.

Next we come to France where many small farms prevail, but enterprise and efficiency do not characterize them. In Brittany and Normandy poverty and indifferent farming methods are widespread and prevailed prior to both wars. It may be argued that small, undersized farm units never gave the French farmer an opportunity to display his skill. But units are no smaller in France than they are in the Rhineland, where much more enterprise and efficiency is in evidence. Moreover, it must be remembered that French immigrants came to North America during frontier days when land was plentiful. Nowhere where they settled—in the St. Lawrence Valley, southern Louisiana, east-central Missouri, and elsewhere—did they develop settlements of efficient commercial family farms.

Central Europe, including Germany, Holland, Denmark, Switzerland, and the Scandinavian countries, was by far the most prominent seedbed from which the bulk of our enterprising farmers came. Here a combination of factors encouraged hard work, initiative, enterprise, and the ambition to get ahead. Transplanted to America, these people contributed more than any other group to make north-central America the bread basket of the world. And of the many people who came to this area from Central Europe and the Ukraine, none outclassed the Mennonites, Amish, and related Plain People groups as farmers.

In other parts of the world the efficient operator of the family farm is either absent or, if present, nearly always has a north-central European background. This holds for northern Italy and was at least formerly true of southern Russia. The whole continent of Africa is practically devoid of the type of farmer we are speaking of. Nor does he exist in India, China, Japan, and interestingly enough, not in large numbers in Australia and New Zealand. From this brief survey, it should be apparent how fortunate this country is in having an almost exclusive possession of this rather exceptional type of tillers of the soil, efficient operators of family-size farms. They are not only an important world resource, but should be listed as one of the most prized assets of this country.

The Mennonite and Amish farmers and closely related groups are without peers among this country's—and the world's—operators of family-size farms. I say this categorically, and I say it as an agricultural research worker who has spent years doing research work in the rural areas of America. Moreover, this opinion is shared by other state and federal agricultural workers with experience in states where settlements of Mennonite and Amish farmers are found. In communities of Mennonite and Amish farmers, farm improvements are generally superior, the land is in a high state of utilization and production, farm ownership is relatively high, diligent work habits prevail, per capita output is high, the population is stable, and social life is wholesome and generally satisfying.

Values in the Family Farm

Why dwell on the advantages of the commercial family farm? The answers to this question can be many and complex, but for the sake of brevity only two propositions will be emphasized, namely: (1) the efficient commercial family farm in our northern states has served as an effective bulwark against the concentration of economic and political power into the hands of small groups and has also served to discourage the widespread development of a snobbish and selfish caste system of blue bloods; (2) the commercial family farm encourages not only relatively efficient work habits but also develops widespread managerial ability.

To confirm the first proposition we need only refer once more to the Cotton Belt and to the countries and continents listed above where the commercial family farm is largely absent. In all these places caste and class are taken for granted, political and economic power are concentrated, and it should be noted, poverty, want, and inefficiency are widespread. Members of the so-called upper castes naturally entertain all sorts of notions of superiority, are condescending towards the "lower" classes, scrupulously avoid contamination by physical work, and generally drain off all surplus wealth or such wealth as might raise the working classes above a mere subsistence level. For confirmation of this, look at the plantation systems of the world, wherever they exist, or look at the countries of Europe where serfs or peasants operate small plots of land which are part of large holdings. By and large, man is exploitive, and the objects of his exploitation encompass his fellow men when circumstances permit.

The second proposition may appear somewhat more subtle and tenuous because it deals largely with personality development. The serf and also the traditional tenant represent a stunted personality. The qualities making for self-direction, planning, forbearance, self-dependence, and self-respect are largely lacking in the traditional tenant because there is little opportunity for their exercise or development. The absence of these qualities in combination with a caste and class structure of society does not make these tillers of the soil effective material for a democratic government, nor does it make for a high level of economic development. These personality qualities are not developed in a void or in the absence of application. Nor do they spring into effective being when a traditional tenant is by some miracle placed in charge of a commercial farm. This has been demonstrated again and again in our Southland. Offsprings of generations of tenants there nearly always lack the work habits, planning ability, forbearance, technology, and integrity that are commonplace on Northern farms. Hence if some benevolent individual or government program provides them with a good farm, they are faced with such a perplexing multiplicity of details to be learned that frequently the learning comes too late or not at all. They may spend money unwisely, neglect good stock, abuse machinery, and plant and harvest haphazardly and with indifferent results. It takes time to learn good farming practices and to apply them, and no program of training has been developed which takes the place of experience. Our better farmers are a product of generations of experience rather than the product of a benevolent government program or the direct product of short college courses. Folkways and folk beliefs have much to do with this, as, for example, the willingness to do hard work plus the capacity to do it effectively. Remember that the hopeful and the prospective plantation manager frequently avoids hard work, in some places almost by necessity, because doing certain physical work may cost him his social status.

Some Notes on the Past

No immigrants brought to this country a finer or more wholesome tradition of good farming than the Mennonites and Amish. Both in the Netherlands and in Switzerland, where the core of these religious groups first developed, these people soon established enviable records as tillers of the soil. In Switzerland early persecution led them to flee to less productive mountain fastnesses, where survival was possible only by hard work and imagination. Later in the Rhineland of Germany adversity and obstacles again served as bridgeheads to better farming programs. To survive, these persecuted religious groups became innovators and pioneers in good farming methods and, because of this, established enviable farming records. The same holds true for the early followers of Menno Simons in the Netherlands. In an attempt to exterminate these people they were assigned swamplands and bogs which seemed to have little agricultural worth. But they developed dikes and drainage ditches, and soon agriculture flourished. Then came more violent persecutions and a migration to the swamplands of Prussia. Again the miracle happened and the swamps became a garden spot. Persecution caused some of the Mennonites to move to southern Russia. Here, too, they shortly converted a frontier into the finest farming area of the country. America finally became the beneficiary of many of these good farming people, both the so-called Russian Mennonites and the Swiss-German Mennonites. In this country and Canada we now find their descendants scattered in model commuities from the Atlantic to the Pacific. In these numerous places they have perpetuated good farming practices by the transmission of ideals and good methods from one generation to the next. And note that the present generation is the product of past generations, and nothing like it can be created by a short educational program or by a benevolent program of giving good land to tenants who have been nurtured by generations of plantation operators.

What of the Future?

But it is not enough to compare effective farmers with less effective farmers or to dwell on history, interesting as that may be. More important are the questions, where do we stand now, and where do we go from here? Complications have stalked our past and no doubt will litter the road that lies ahead. As individuals, groups, and nations, we dare not drift and hope for the best. Like the enterprising and ingenious Mennonites of the past we must take stock, survey the present and the probable future, and form appropriate strategy to meet the situation of the day. What, then, are some of the more immediate problems facing the commercial family farm of this country and more particularly the Mennonite farmers?

Here again I will be selective and list only several major problems threatening the commercial family farm. Important is the problem of gigantism which already characterizes American industry and is spilling over into rural America. A disproportionate share of American capital is in the hands of urban people—or is controlled by them—and a not inconsiderable amount of this money is being spent on farm, ranch, and forest lands. Large commercial farming ventures already exist in the sugar cane producing area of Florida, in the truck farming areas of the East Coast and in the Southwest, in certain ranching areas, in the naval stores producing areas, in certain citrus and other fruit producing areas, and in forest lands of the South and West. Of course, cotton plantations have long existed in the South and show little decline in the more productive soil areas. These areas, it may be noted, lie largely outside the commercial family farm areas in the northern states. However, even there money is being invested by nonfarm people in holdings of various sizes, some of them definitely large and encompassing what were at one time numerous family farms. While some of these purchases were prompted by the motive of tax evasion or merely the desire to have a show place in the nature of a country home, others were and are being acquired as commercial ventures and serious effort is made to gain handsome dividends from the investments. Money is spent freely to obtain the services of agricultural technicians and it would be unrealistic to assume that these developments in the northern states are invariably doomed to failure. What has succeeded in other sections of the country may sooner or later succeed in the Corn Belt and other northern farming areas and there threaten the commercial family farm. Once these large holdings show a rather uniform pattern of success—especially with respect to dividends—there is much more capital waiting in urban centers that will find its way to rural investments. When this happens, the tillers of the soil will be paid for using their hands and strong backs, and not their heads. Moreover, at such a time the farmer will share all the fears and uncertainties which have long been the constant invisible companions of all laboring classes.

Mass production in industry brings with it certain economies in buying, processing, and selling that the small producer cannot readily match. The day may come when this mass production technique will succeed in our commercial family farm centers. Individual farmers, usually operating on a small scale, can do little to match such efficiencies. Small purchases and sales usually bespeak a wide margin for handling charges, and also numerous intermediaries between producer and consumer. Collectives (co-operatives) of one kind or another in part supply the farmer's answer to this situation. Already there are hundreds of farm organizations in existence on local, regional, and national scales that make quantity purchases possible and also create more direct channels to marketing outlets. However, the full potentialities of these collectives have not been reached. Much more can be accomplished in producing standardized, quality products and in eliminating middlemen in market outlets. Some day I would like to see co-operative Mennonite owned and operated creameries, fluid milk markets, egg markets, and even meat markets, all handling products of superior quality—really superior quality—with established outlets in urban centers.

The second major problem that I feel will threaten the traditional family-size farm are problems growing out of the application of technology and particularly the production of quality products for high-priced markets. This problem may appear remote to many Mennonites, particularly in view of the success which has usually characterized their farming. But most farm products up to now have been of rather indifferent quality and have been marketed to rather non-discriminating buyers. More and more discriminating buyers, however, are willing to pay bonus prices for superior, standardized products, with dependable distinctive qualities. In eggs, for instance, a wide market could be built up for really No. 1 eggs, preferably infertile, and standard in size, color, freshness, and taste. The same holds true for butter, milk, cheese, hams, bacon, dressed chickens, and other farm products. For the traditional family-size farm there is this danger that large specialized commercial producers are likely to be the first to respond to this opportunity and reap the profits from special prices. Farmers have been notoriously slow to adopt sound sanitation methods or to bother about superior quality in producing food items for the market. If you doubt this, study, for example, the cream-grading laws and practices in the Corn Belt.

In bringing this report to a conclusion I will mix, briefly, summary impressions and observations on trends in society in general. No group of immigrants brought to this country a better tradition of good farming practices on family-size farms than the Mennonites and Amish. In general, good, to superior, farming practices have been maintained by these people. However, at present there are indications that they are not as adaptable, inventive, and flexible in meeting new and changing conditions as were their forefathers in Europe. It must be remembered that the world and our economy are constantly changing, and groups that wish to survive and particularly groups that wish to excel must be adaptable and meet new conditions with new methods and arrangements. Farmers who wish to survive, and particularly those who wish to excel, must be highly receptive to new technology and also to new economic and social arrangements.

Today our society is rapidly being compartmentalized into all conceivable kinds of collectives. Individual action and activities are rapidly giving way to group action and programs. Collectives, or co-operative organizations, have been formed by groups ranging from bankers to bread-mixers and farmers, and each group is seeking ways and means of bettering its lot through collective action. Not all methods resorted to are wholesome or necessarily constructive. But the methods used can be constructive if the participants will it so. Collectives can be used to promote efficiency in production, processing, and marketing. I believe that the Mennonites will want to note this trend in society and provide us some good examples of constructive, exemplary collectives.

WHAT IS COMMUNITY?

As a pile of lumber, nails, and paint is not a house, so just a collection of people is not a community. There must be association, common spirit, respect for others' individuality, neighboring, and sharing the common lot. —MORGAN

THE MENNONITE COMMUNITY welcomes snapshots of homes, farms, businesses, churches, local community points of interest (historic or sentimental), farm animals, new and unique pieces of machinery designed for specific needs, or anything in general which you feel would be of interest to our readers and which you think should be brought to the attention of our staff.

Winter comes to the Great Plains. David Stutzman's farmstead at Milford, Nebraska, takes on the white of a midwinter snow.

The S. C. Plank farm lies in the Mad River Valley of southwestern Ohio

Father and son cut oats in mid-July.

The Plank farm is part of a threshing ring. In this scene it joins with a neighbor in threshing a crop of wheat in the field.

In the neat garden before the house, Mrs. Plank dusts rows of beans.

An open fireplace on the lawn stands as an invitation to pleasant, out-of-door meals.

A Family Farm in the Midwest

"Farming is a family affair." And it remains a family affair when those who carry it on do so with enthusiasm and appreciation of what farming means. Farming can be the basis for making a living and for passing on to children a way of life. Also, on a farm the family can find itself one with a community and be part of its program in church affairs, youth activities, and school life.

There are hundreds of such farms that are familiar to readers of THE MENNONITE COMMUNITY. We hope to tell the story of many of them in these pages. As a beginning, we have selected a medium-sized farm in the Midwest, that of Samuel C. Plank, at West Liberty, Ohio. On this typical farm a modest farmer and his family have lived for over twenty-five years. In that time a family of five children has grown up. Some have finished school and are at work. One daughter, Sarah Jeannette, is in training at the La Junta, Colorado, Mennonite School of Nursing, and a younger son, Samuel, Jr., looks forward to farming. The older son, Robert, after more than four years in Civilian Public Service, returns to farm in his home community. The older daughters, Elizabeth and Mary Kathryn, graduates of a church school, teach in the local public schools, and are active in a ladies' chorus and in the teaching program of the Church.

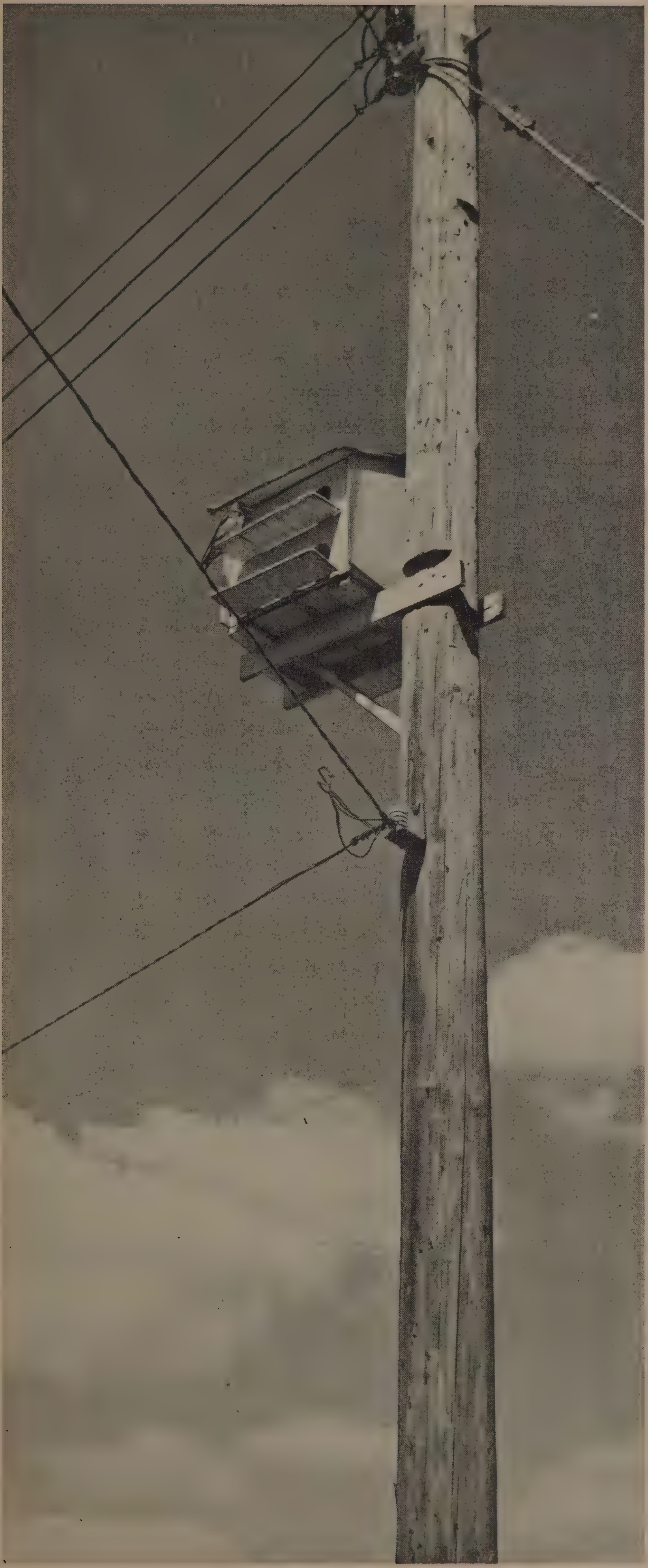
The eighty-two acre farm is in the Mad River Valley, in Champaign County, and has been a family farm for two generations. The owner, S. C. Plank, is a descendant of the numerous westward-moving pioneers who came from Mifflin County, Pennsylvania, and other communities farther east, during the latter part of the nineteenth century. For more than twenty-five years he has been Sunday-school superintendent at the Bethel Church at West Liberty.

Mrs. Plank, the former Goldie Yoder, is a native of the West Liberty community, and attended Goshen College. After teaching school for three years she was married in 1916. Active in Sunday-school work since the age of eighteen, she has served as a teacher and superintendent in the junior department of the Bethel Church. In her well-ordered home many friends and guests of the family's wide acquaintance have enjoyed hospitality and good meals.

"I Enjoy Farming"

During his life S. C. Plank has been a public school teacher as well as a farmer, although for himself he has come to prefer the latter. After attending Goshen College in 1911-13, he spent two years in the School of Agriculture at Ohio State University. Having graduated in 1915, he taught public school for several years before moving onto the farm which he now operates. In a community of good farmers he enjoys a reputation for promptness in getting his work done, and for efficiency in farming methods. He values his time in agricultural school, but not because such experience necessarily "makes money." There is much to be said for appreciating soils and fertilizer through a study of chemistry. We rely on farm papers, agricultural experiment stations, and the numerous other findings of science more than we realize.

Combined with a love for the fields, the herds, and the flocks, these sources of information make farming the rewarding vocation that the Samuel C. Plank family, for over a quarter of a century, has found it to be.



Like a sentinel at the end of the garden stands this pole with its symbols of things modern and of a love of nature.

A Partnership in Business . . .

A close observer of business methods regrets that between Mennonites who enter business and the average business establishment with no Christian profession, there is too little difference. Motives in the business, employer-employee relationships, sense of obligation to those who helped build the business—these too often seem to be the same. There is a challenge to pioneer in business.

A seventy-year-old business in Souderton, Pennsylvania, (population, 4,500) suggests that here an honest attempt has been made to operate a business that fulfills the requirements which the above observer has in mind. This business has been a pure partnership through these years. In the words of Jacob M. Moyer, one of the partners, the aims have been:

To offer for sale the best obtainable merchandise
To sell at the lowest possible price
To serve primarily the local community
To sell a customer what he wants rather than try to persuade him to buy something else
To keep the customer's viewpoint always in mind

Satisfaction in Business

The Moyer and Son business is operated on the belief that profits should be moderate and should not accumulate from charging "all the traffic will bear." Profit, the one who interviewed this business was told, should not be such as to make for a higher standard of living for the management of the business than is possible for the workingmen. There is reason to believe that with Moyer and Son this ideal is more than just a fine-sounding statement.

Another satisfaction of this business is derived from its personal and intimate character. The employees number about forty. Repeatedly, feed manufacturers and real estate agents have offered terms for expansion. In several instances success in the larger business was most promising. Moyer and Son have not extended their business by establishing numerous branches. For efficient and dependable service, for stability and for the security of the business, they have chosen to remain a smaller unit. Over the years, however, there has been a steady and healthy growth.

In Partnership With Labor

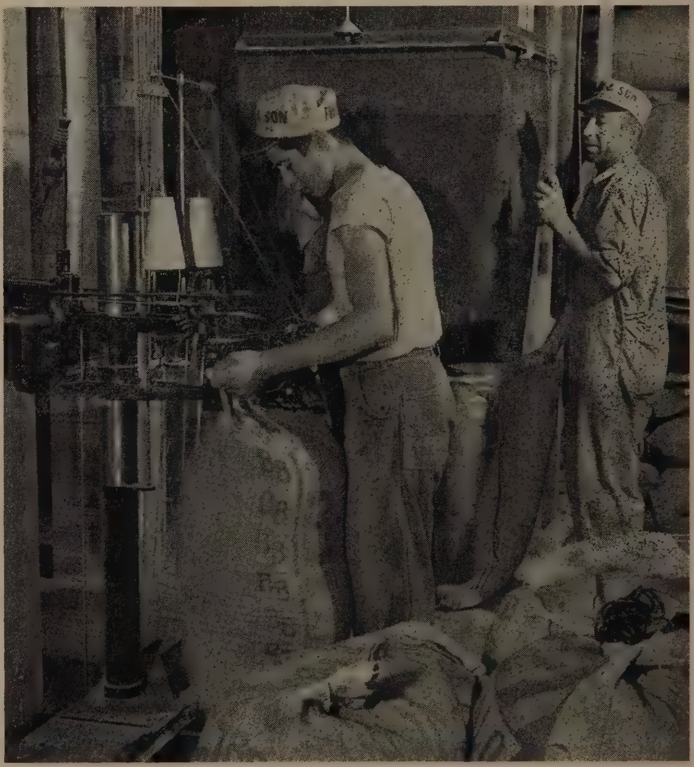
One of the guiding principles of Moyer and Son has been a sound and a fair labor policy. Many of the employees have spent nearly their entire lifetime with the business, though the town and community abounds with other opportunities. An annual wage or its equivalent is the basis for wages. Seasonal layoffs have been carefully guarded against over the years, often through careful planning for "slack" season work.

Recently, the oldest employee died after serving for sixty-three years in the business. For three years prior to his death he was unable to work, but was continued on the payroll. Each week his pay envelope was personally delivered to him. At present an employee who has been unable to work for several years continues to draw regular pay. Sick benefits are not needed, since pay usually continues.

At a recent Conference on Industrial Relations, Jacob M. Moyer presented a well-written paper on the implications of the Wagner Labor Act to nonresistant Christians. He concluded that there is a need to provide relationships between employer and employee that makes it unnecessary for either side to resort to harsh methods to secure its rightful ends. As a minister and as a business man he has sought to combine theory with practice in a commendable way. He deserves his wide reputation for fairness and generosity. The company he represents is a demonstration that prosperity, stability, and growth depend on the well-being and security of all who help to build a business.

OLD COMPANY'S LEHIGH ANTHRACITE
WETHERILL'S ATLAS PAINT
FUL-O-PEP
FUEL OIL COAL FEED
MOYER & SON Souderton, Pa.

An electric conveyor loads anthracite coal at the Moyer and Son plant on the outskirts of Souderton.



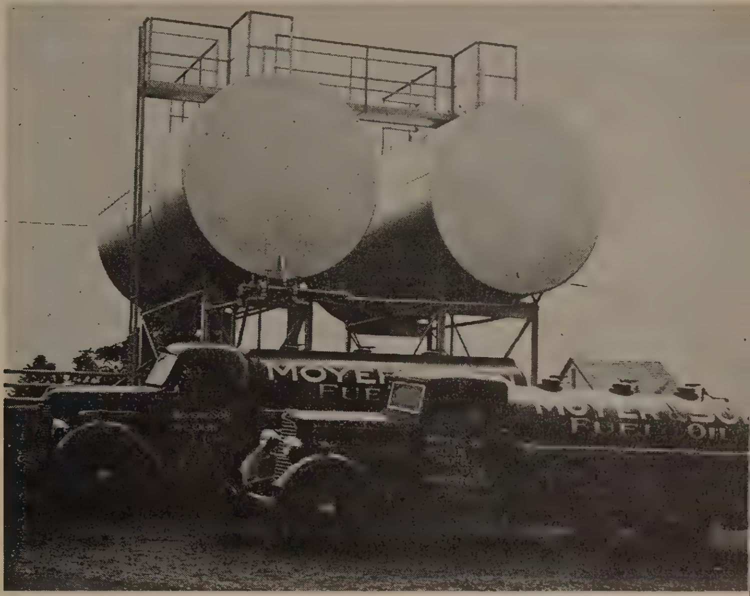
Feed is mixed and bagged to supply the large demand of local poultry and dairy farmers.

An aerial view of the plant in Souderton that has been operating since 1873.

An aerial view of the plant that since 1892 has been operating at the edge of Souderton.

MOYER & SON
FLOUR
FEED
COAL

Cement is unloaded from the railroad siding.


MOYER
FUEL OIL

Oil trucks serve the increasing demand for fuel oil.

Drivers of the eleven trucks receive orders in the busy office.

The residence of Jacob M. Moyer is located near the plants of the business.

"Time writes on the face of the earth our care of the land and in our own faces our care of each other."

⬆ *FARMER! whither bound?* ➡

SEASON'S GREETINGS

CHRISTMAS GREETINGS TO EACH ONE OF YOU:

"Glory to God in the highest, and on earth
peace, good will toward men."

In this, the nineteen hundred and forty-sixth anniversary of the birth of our Lord, we rejoice that once more peace has returned to a greater part of the earth.

We have the opportunity to advance the cause of Christ by Christian living as well as by Christian preaching. To do this we must understand the task before us—the world, its peoples, its needs.

We must understand our responsibilities, and then it becomes our task, as God gives us strength, to work and to live in such a way that all men everywhere will know and feel the full significance of the birth of Him whom we remember at this joyous time of the year.

To encourage Christian living, we present THE MENNONITE COMMUNITY, a new periodical, the purpose of which is to interpret the basic problems that arise out of ordinary everyday living. We send it forth hoping that its pages will convey inspiration and direction for better living to all who may read it.

We wish all of you a joyous and prosperous New Year.

Sincerely yours,

THE MENNONITE COMMUNITY

P. S. For those who have not done so and wish to, we have attached a blank on which you may send in your subscription. Use it for yourself or your friends.

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SCOTTDALE, PENNSYLVANIA

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CITY AND STATE ....

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The Farm, and Community Stability

by John E. Lehman

A great philosopher once said, "Agriculture is the anchor that will hold when all else fails." I was made to wonder concerning the truth of that statement one morning as we were driving through the countryside in Lancaster County, Nebraska. We were noticing a number of abandoned farms. I inquired about these farms as we stopped at one of the old farmsteads.

"Yes," they replied, "all the neighbors have moved away and we are the only ones left." "Why did they move away?" I asked. "Poor crops . . . couldn't make a living," was the response.

I reflected for some time as I looked out over those severely eroded fields with deep gullies and the barren hillsides with the subsoil exposed. Here were farms that once produced corn, hogs, cattle, and other farm products. But after years of unwise farming practices the topsoil has been carried away. "Yes," I thought, "soil erosion is certainly devastating." But there is still a much more serious aspect to the problem. When soil erodes, human life erodes too. People once lived here—families with ideals and aspirations like millions of other families in America. Children played around the homes. As they grew older they helped with household and farm duties. They assumed responsibilities. They attended the neighborhood schools. The family took part in community activities. They deposited money in local banks. They purchased groceries, clothing, household goods, machinery, and many other items from community stores. But now the farms stand there, deserted, empty, completely gone; what once contributed to the community is now a liability.

We might reflect further and consider what became of these families when they abandoned their farm homes. Possibly they have become a part of the population of millions of migratory workers who live in shacks, travel from one part of the country to another, and work three or four months out of the year. The children have scarcely an opportunity to attend school, are often under bad moral influences in large migratory camps, and usually receive very little, if any, religious training. People in these circumstances are often shiftless and are usually on the move. Conditions of this kind certainly do not make for stability.

One day while discussing this problem, one of the regional men of the Soil Conservation Service at Lincoln, Nebraska, remarked significantly, "The Soil Conservation Service is an instrument of stability." There are thousands of communities all over America where this instrument of stability is working effectively. I have heard many farmers speak with enthusiasm about the gratifying results of following conservation practices. These men do not speak in terms of abandoning their farms, but they are planning for the future. Farmers who once had difficulty in making a living because of soil and water losses are now becoming secure when these losses are remedied. Not only is the farmer secure on the land, but he is in a position to aid in making a secure community. He can pay his taxes, patronize local merchants, and support community activities. A significant study in the South reveals that in an area where soil conservation was practiced, more money was given per member to support the church than was given per member in an adjacent community that needed conservation methods and did not practice them.

Mennonites are largely an agricultural people. Those who have been an agricultural people from generation to generation are interested in stability. Our churches, to grow and prosper, must be supported by stabilized communities. As Christians we have a responsibility to use the land wisely. Are we meeting that responsibility?

Appearing in future issues, our—

TRADING POST
Page

A page of classified advertising,
with help-wanted columns,
farms for rent or sale,
business opportunities, etc.

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Book Review

THE BIBLE AND RURAL LIFE, BY ROSS J. GRIFFETH. "A fresh approach to the study of the Bible" is the aim of the author of this book. After reading the twelve chapters of this book, one is impressed that many of the treasures of the Bible are to be found in the countryside.

To begin with, the reader is given an appreciation of Palestine—its geography and agriculture. It is amazing to learn how a country less than one-sixth the size of Indiana can be so varied in climate, fertility, rainfall and other features. In matchless language the Bible preserves and reflects the great drama that for centuries was going on here. "The Bible is the Book of Life, growing out of life, concerned with real life problems." Out of the rain, drought, plagues, and hail, the ancient prophets of God saw God speaking to His people. Out of the commonplace rural scenes—the shepherd, the hills, the fowls, the cedars—God spoke to Israel of His love and care.

Ownership of land, transfer of wealth, and a sense of justice were reflected in the Mosaic law. "A sense of justice comes from the threshing floor," for "thou shalt not muzzle the ox when he treadeth out the grain" (Deut. 25:4). Nor does the Bible overlook conservation and the wise use of nature's resources. Enough soil in the United States washes away each year to cover all of Palestine's cultivable area to a depth of six inches. "The prodigal son was a conservative with his inheritance when compared to America's wastage of fertile soil."

Suggestions on the value of the Mosaic law for our time are developed in one of the chapters. Anyone seeking light on the Biblical teachings on stewardship will find some answers in the section treating on Biblical principles of giving and loaning.

Parts of the book call attention to the Bible's many passages of beauty, often couched in the language and imagery of rural life. Most of the Psalms of beauty grew out of rural life.

The closing chapters of THE BIBLE AND RURAL LIFE are an appeal to rural people to strengthen and vitalize their life by recapturing the rural spirit breathed throughout the Scriptures. We would do well to restudy Israel's holidays and feast days and be so led "again to that simplicity of conduct that makes it possible to draw near to God in joy and thanksgiving." Finally, rural people can find in the Bible the inspiration and ideals that will make them a force for righteousness. "The opening of God's Word gives light."

Order from the Mennonite Publishing House, Scottdale, Pa. Price: 50¢.

For the best kink or shortcut of the month, concerning household, farm, or business procedures, we offer a year's free subscription to THE MENNONITE COMMUNITY. Send your entry in today.

PATRONIZE OUR ADVERTISERS

Let the Children
PLAY

by ALTA MAE ERB

During the long years of infancy and childhood, the child which God has made wants to play. A day is not long enough to satisfy this strong instinct. The Creator knew why He made the child to explore things, to experiment with His rules, to bring together and tear apart, to repeat again and again the same song or rhyme or action, to build in wood and sand and clay, to imitate the daily practices of elders about him, to play on and on, to look long at the pictures, to see and imagine things, to enjoy the storybooks, and to attempt the seemingly dangerous acts. While he plays, he learns and grows and develops. A good, strong, and happy child is one who is nurtured wisely in his play life.

A normal child will be happy and contented if he is permitted to satisfy his God-given urge to play. No child is happy if he is not satisfied. Satisfaction comes from being permitted to do what he can do and what he wants to do. And who would not say also that play is what the child ought to do. A child may be surrounded with expensive toys, and yet be unhappy if these toys permit little or no construction and performance such as he desires. The easily dressed and undressed doll, and material for making a dress, bring more joy than a beautifully dressed doll. Building the high block house and felling it is the fun. Often the finished product is not cherished much. The joy and value was in the making.

Materials with which the child can create are very necessary. Sand (dampened for some purposes), water (how functional but so seldom granted), hundreds of wooden blocks of all sizes (including some boxes), clay (non-hardening kind at first and later real clay found in some pit), paper of all colors and weights, cloth scraps, wood scraps, paint, paste, etc.—these are indispensable. And good tools to work them are not too costly. A poor scissors may vex a girl and a won't-saw saw may discourage a boy in his persistence.

Every home, no matter how small, can provide some not-too-small space in which the child can lay out his extensive farm or village or house and use it for continued organized play over a period of days. Forbidden space and time for continued play frustrate children greatly. Too many interruptions by parents are not wise. All children need play space, indoors and outdoors, sufficient to go on and on as God has told them to do.

Sharing the tricycle, taking turns at the slide, loaning a toy, giving a book, playing with other children and with children of other races and nations, nurture children in tolerance and understanding of their relationships to group life, which is a requirement for a life of service and inner contentment.

Only a little is needed to give to the child the joy of creating.

The parents' part in children's play is to make it possible, to guide, to stimulate, but not to serve as critic or director. Oversupervision, too much direction, makes the child restless, uninterested for any extended play, insecure because he feels he can't control himself or rely on himself; shuts out adventure which the child must have to be happy; and defeats God's purpose. "Don't get dirty"; "Come away"; "Come in"; "Stay away"; "Be careful"; "Hurry up"; "Don't climb"; "You'll get lost"; "Don't go near"—these are wasted admonitions, and certainly not wise. God says to the child, "Wiggle"; we say, "Now sit still." Which authority should the child obey? Play requires wise supervision, careful understanding, and full appreciation.

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Think . . .

by Ford Berg

In a recent news release by the Associated Press, A. Powell Davies, minister of a fashionable church in Washington, D.C., was quoted as saying that a newspaper picture of two admirals grinning over an angel food cake in the mushroom shape of an atomic bomb explosion was "utterly loathsome." In his sermon, Davies asked, "How would it seem in Hiroshima or Nagasaki to know that Americans make cakes of angel food puffs in the image of that terrible diabolical thing that brought sudden death to thousands of their friends and a lingering, loathsome death to many others?

"It is a crime—a crime against whatever may be left of decency here in America—to do this incredible thing. The naval officers concerned should apologize to the armed service of which they are a part and to the American people. No apology would be sufficient to efface what it may mean to the people of the world."

Continuing his message, Davies added, "Try to imagine yourself for a moment a continental European, wondering, brooding, asking yourself a hundred times a day, Will America lead us? Is there enough decency left in the world, enough conscience left in America, to lead us back to being human beings again?"

Mennonite clergymen have dared to preach like this for over four hundred years; Brethren ministers have done likewise for over two hundred years; and the Friends also have been telling their people that war is a travesty on the teachings of God. These historic peace churches have dared to declare their opinions through war and peace.

Mennonite pulpits have been ringing, not with personal condemnations of political and army leaders, but with the Gospel of Jesus Christ and His message of love for one's fellow men. Mennonites know full well that the true basis for the abolition of war is in man's heart, in his Christian-enlightened conscience. Call them conscientious objectors if you will, but they are far more than that. They are "Spirit-enlightened conscientious objectors."

The fact that a large organization such as the Associated Press

---

Mr. Berg, formerly from Kidron, Ohio, a graduate of Goshen (Ind.) College, at present is editor of **The Reporter.**

Continued on page 34

GREETING CARDS

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YOU ARE IMPORTANT AS A HOMEMAKER

by

Mary Emma Showalter

Homemakers need not wonder about the worth of their work. Mrs. Marlin Lauver, of Scottdale, Pennsylvania, reflects the spirit of the joyful homemaker.

Do you feel, at the close of day, that you have done very little to help along in a busy world ? Do you look at your friend who is a nurse, a teacher, or a secretary, and say, "Look at the lives she has touched today; as for me, I have done nothing but cook for the family and clean the house"? On that rainy, dreary evening when little ones as well as big ones track your kitchen floor, do you sigh, "Why clean? It just gets dirty again." Perhaps you have had to be a Martha all day, when you had wanted to be a Mary too. Housework has become a drudgery and a lot of hard work. You cannot see beyond the laundry basket, the stack of mending, the mop and the broom, to the joy of a well-kept house where happiness reigns.

Cheer up, my friend, and realize that yours is a great task, a coveted one by the many who have only a noisy factory to work in during the day, and a room—not a home—to go to at night. As a homemaker you have a profession too, much broader in its scope than the nurse, the teacher, or the business woman. You are a cook and a dietitian, a nurse and a teacher, an interior decorator, a gardener, a hostess, and a business woman, all in one.

As queen of your home you are the person responsible for seeing that everyone in your family is happy. It is you who can plan how the meals shall be cooked, what variety they shall contain, and how they shall be served. In your own way and taste you can provide an atmosphere where family members can live well and happily together. It is your privilege to have a home where friends will love to come and linger. If you can do no more than run your house and take care of your family, it is still the best contribution womankind can make.

Home is essentially a place where one gets food, clothing, warmth, and shelter; but it is much more. While the functions of the home may have changed in this mechanized world, the Christian home still remains a school in Christian living. There is no other place where so many opportunities for growth are afforded. Someone has written, "The memories of our homes are one of our greatest inheritances, but our homes today are vanishing by erosion as our topsoil is said to be."

Higher education has taken women out of the home into the professional field. Economic conditions have made women the economic rivals of their husbands rather than their partners. During the war, many occupations once masculine became feminine. I shall not easily forget the girls and women of England walking up and down the railroad platforms shouting, "Hurry along! This way to Regent St., this way to Piccadilly Circus!" Dressed in men's clothing, smeared with grease and grime, they were doing a man's job while the men of their country were gone to war. In contrast to that are the women of many lands whose one and only task is homemaking. There are many who take more time to live in their homes than we busy, hurrying, Americans do. Holland is an example. We had just been shown through a large, twenty-acre field of tulips, when the owner invited us to his home for coffee. What a happy family we found there—six grown or growing sons and daughters, all at home in the evening. And they lived in a city too!

How far we Americans have gone! Let us go back to the home, back to the good earth of the country, where all the members of the family work and play together. Girls and women of our dear Mennonite Church, let us be happy if God has called us to be, not housekeepers, but homemakers!

At the close of day as little Johnny kneels beside his crib and prays, "God bless Mommie," I listen in to hear you mothers add to Johnny's prayer, "I thank Thee, Lord."

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Front view of Hatchery Building.
Total capacity of Hatchery, 1,060,000 Eggs.

HEALTH AND THE COMMUNITY

by SAMUEL J. BUCHER, M. D.

The Mennonite communities of this country or any country exist only because of and in direct relationship to the health of their individual members. It is therefore very appropriate that a section in this new Mennonite publication be devoted to the health needs of our own people as well as to present some of the modern medical discoveries.

Within the past few years Mennonite physicians have entered into the picture of the Mennonite community. The interest of our young people in a medical career has greatly increased, and it has proven stimulating to the church as a whole. More medical missionaries have been sent to the foreign field; physicians have served in relief and C.P.S. work; many young men who spent months of service in C.P.S. units in state hospitals have been awakened to the great responsibilities and benefits which a medical education brings. Due to this increased interest, the medical physicians and students of our church have united to foster and cultivate this interest in medicine and to encourage and guide young men and women who wish to follow medical lines. With such a goal in mind, the Mennonite Medical Association was born May 10, 1944, with ten charter members. The membership has greatly increased and the Association has done much to bring our physicians and medical students together. Medical students are very appreciative of the Christian fellowship that the Association offers. The Association is eager to advise and guide any young person interested in a medical career.

As the world increases its tempo of living, and greater strain is placed upon the pattern of life, the need for Christian doctors is realized. The complex mode of life and degraded morals of today's society cause mental conflicts and emotional problems which are harmful to the health of an individual and which are a factor in the increased number of nervous breakdowns and mentally ill patients of today.

The Mennonite community seeks good medical advice, for it, too, like any other community, is flooded with advertisements and literature extolling this or that medical preparation. Your physician knows when you have need of medicine, and the medicine he gives or prescribes for you is often better and safer to use.

It becomes quite apparent that medical care plays a big part in the health of the community. The Christian physician can surely enrich and strengthen the Mennonite community.

It is easier to fight for our principles than to live up to them. —Alfred Adler

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THINK Continued from page 30

came out with a story of this nature is indicative of the growing viewpoint of Americans that war is a sham, and that nonresistant Christians may be humans after all. An examination of a month's clippings on conscientious objectors obtained from a newspaper clipping service which draws from the nation's papers, revealed that eighty per cent of the editors who commented on CO's favored amnesty, complete pardon, for all CO's. Of articles written about CO's, seventy-one per cent were favorable, eleven per cent unfavorable, and the balance noncommittal.

At present, all CO's imprisoned in federal penitentiaries are eligible for release upon the completion of eighteen months of servitude, regardless of the length of the sentence, which is usually five years. The actual number in prison totals only about 500, as compared to the total of 5,500 on parole. The Committee for Amnesty is endeavoring to obtain pardon for all who have ever been sentenced or who are now serving. The difficulty with parole, they claim, is that the parolees have not been pardoned and are merely serving their sentences outside the prison walls. They are not permitted to vote or to obtain passports, and do not qualify for federal positions. This same idea is held by those who have been picketing the Department of Justice building.

It is quite certain that if the nation's pulse continues in this favorable vein, imprisoned CO's will receive better treatment. It is interesting to note that the Department of Justice does not classify Jehovah's Witness draft violators as CO's, but simply as JW's. They use three classifications: CO's, JW's, and other violators.

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Walter Shoe Shop, Line Lexington, Pennsylvania	30
Wayside Gospel Crusaders, Route 5, Lancaster, Pennsylvania	30

Eastern Mennonite School Offers Christian Training Through Its High School, College, and Bible School (Advertisement)

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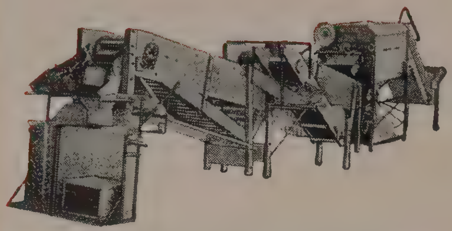
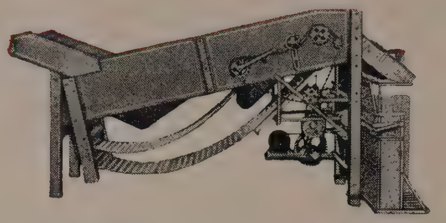
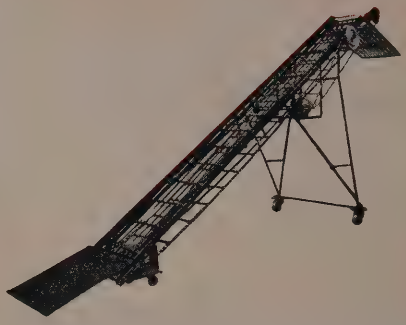


This unit washes or dry cleans, grades and weighs potatoes in one continuous operation. Automatically weighs any desired weight from 15-lb. paper bags to 100-lb. burlap bags. Cut shows one side of weigher equipped for 15-lb. paper bags, other side for 100-lb. burlap bags. A 6 ft. roller picking table is provided for hand inspection. Can be purchased without washer and dry cleaner.



This unit grades potatoes or onions into three different sizes. Equipped with automatic weigher. Can be hand operated or driven by electric motor or small gasoline engine. Extra length is built into this grader to provide space for hand inspection.



King-Wyse Bag loaders are of all-steel construction, equipped with roller bearings, roller chain, and cut tooth sprocket drive, a combination that makes an easy running machine. Another highly important feature is the all-steel construction of the elevating or loading web.

The traditionally high standards maintained by King-Wyse engineers are built into each labor-saving machine in our line. We keep uppermost in mind a machine that will operate in adverse conditions with lowest repair and upkeep possible. Costs are never considered when they conflict with service.

When in need of labor-saving equipment, contact your farm implement dealer. If your dealer is located in open territory, we will be pleased to work with him.

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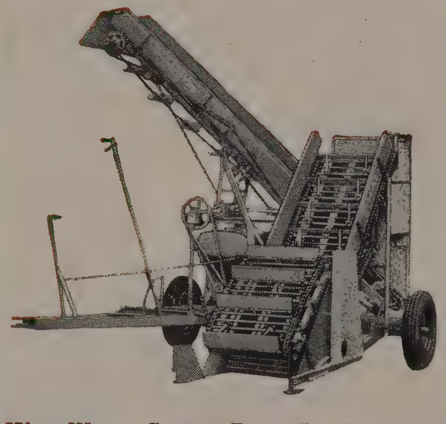
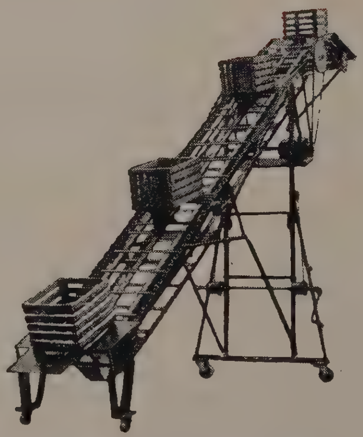
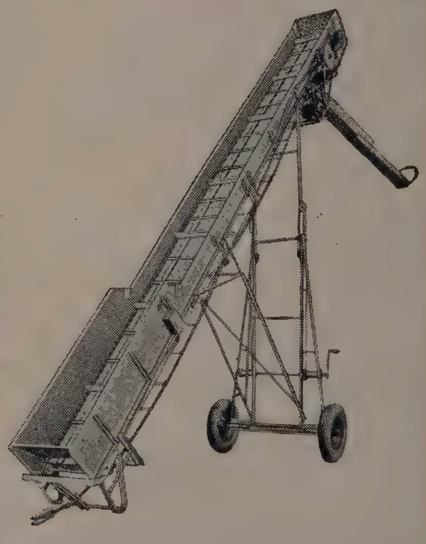


King-Wyse Sugar Beet Loaders are constructed almost entirely of steel, securely braced and bolted, easily set up and accessible. Roller bearings throughout. All drives are of cut tooth sprockets and silent roller chain. Drive gears are self-contained, Timken bearing mounted and run in oil. Axle also employs Timken bearings. Has a capacity of over a ton of sugar beets per minute.

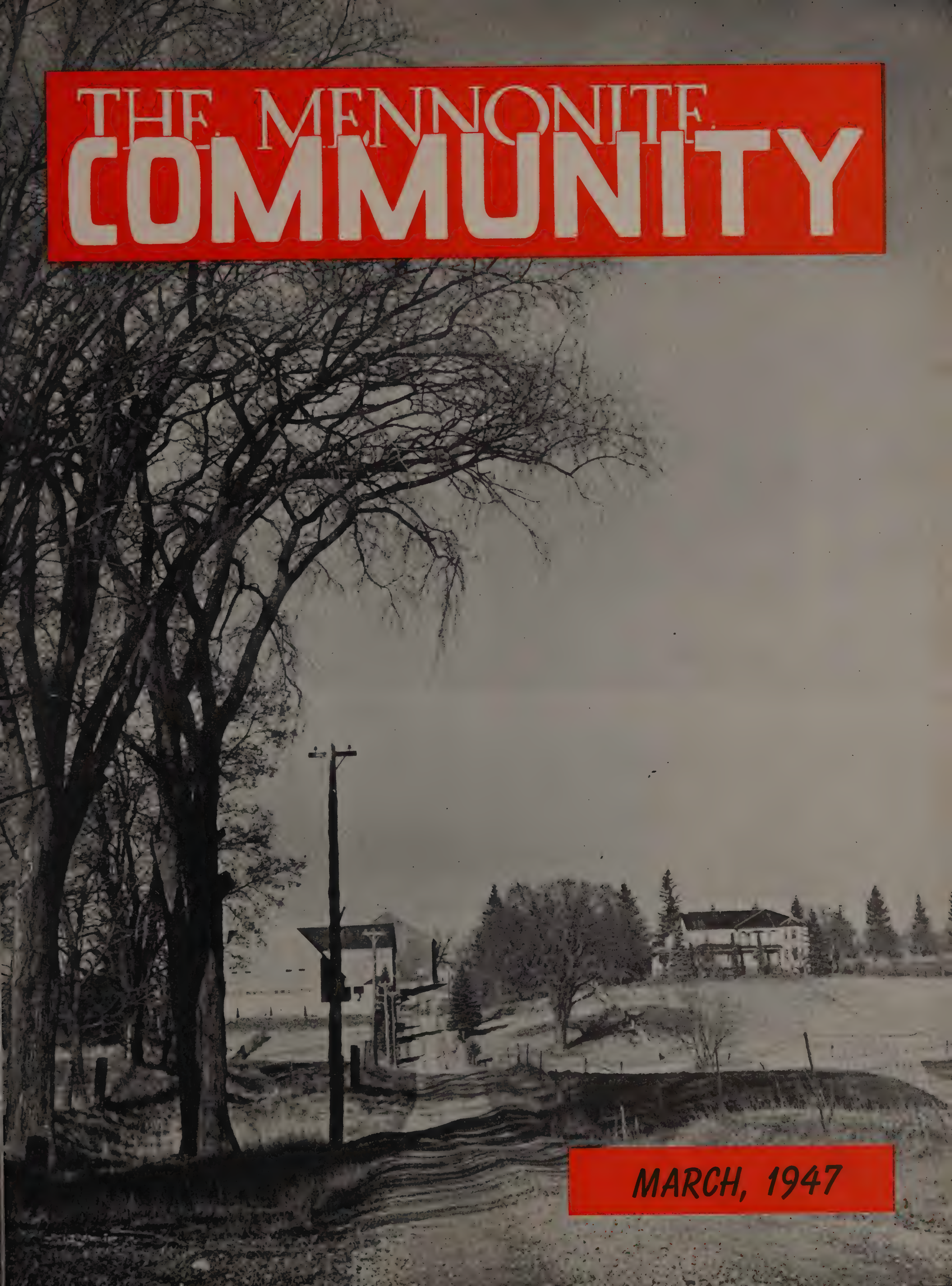


The King-Wyse Crate Stacker is constructed almost identically like the Bag Loader. Designed to handle open crates and carry them up in a nearly level plane. An indispensable machine for the large onion growers.



King-Wyse Bale and Corn Elevators are of trailer type, two section frame construction, with all steel being electrically welded. Built with wood side-boards until steel is obtainable. Sections easily assembled with only four bolts. Roller bearings throughout. Drive is of cut tooth sprockets and silent roller chain. Automotive type axle with Timken bearings, 16 x 600 drop center wheels. Inside width, 22⅜ in., extreme delivery height of bales, 20 feet. Construction of this type is unsurpassed.

THE MENNONITE COMMUNITY



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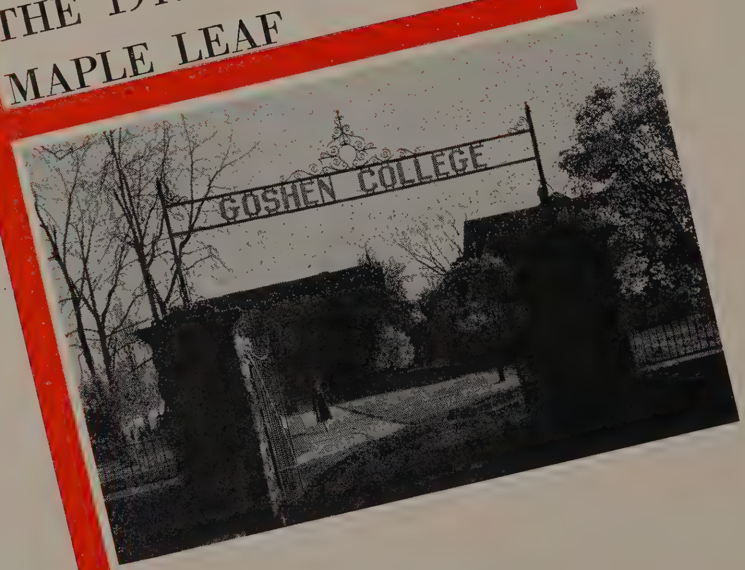

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THE MENNONITE COMMUNITY

MARCH 1947

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Unsolicited manuscripts and pictures will be accepted and will be reviewed and filed for possible use. Material which is to be returned must be accompanied by a self-addressed, stamped envelope.

ACKNOWLEDGMENTS

The poem "O Church" which appears on page 4 of this issue was written by Ethel Yake, Scottdale, Pennsylvania.

* * * *

The photograph of the entrance to the Scottdale Mennonite Church appearing on page five was taken by D. S. Harnly, Jr., Scottdale, Pennsylvania.

* * * *

The photograph of the Central Mennonite Church, Archbold, Ohio, appearing on page twenty-six was obtained through the courtesy of Olen L. Britsch, Archbold, Ohio.

* * * *

Credit for the picture of O. E. Baker appearing on page twenty-seven goes to Julian J. Chisholm II from the University of Maryland, College Park, Maryland.

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NOTICE

THE MENNONITE COMMUNITY is a bimonthly publication that appears in January, March, May, July, September, and November. It is published by the Mennonite Community Association and not by the Mennonite Publishing House. Please address all mail to THE MENNONITE COMMUNITY, Scottdale, Pennsylvania.

On page five is a picture of the main entrance to the Scottdale Mennonite Church, Scottdale, Pennsylvania

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O Church,

Thy unlatched doors, thy light of welcome, thy sheltering warmth are ours,
For we possess the spirit they express—thy priceless gift to us:
The fellowship of love of saint with saint,
The brotherhood of centuries
That speaks of martyrs' cries and prayers of penitents;
That knows the bite of steel, the flow of blood
Which marks her as the thing she is,
Christ's bride, His kingdom come on earth;
That numbers priest and peasant, scholar, pietist,
And folk—men of common speech and quiet mind—
Within her sacred fold and battered breast;
That feels the pulse and throb of human hearts
Whose joys and cares and hopes and faith and sorrows
Are mingled well in daily sacrifice of love and service.
O Church of Christ,
For this thy gift of fellowship of saint with saint,
Thy gift of matchless grace and precious blood of Christ,
We give Thee thanks.

—Ethel Yake

MENNONITE
1893 CHURCH 198

LANDMARK IN CANADA

In the late 1700's and early 1800's several hundred Mennonite families migrated from eastern Pennsylvania to the province of Ontario, Canada. Their descendants now number several thousand and are scattered chiefly throughout Waterloo and Lincoln counties. The record of their communities and churches is a worthy one. Above is the Shantz Church, located eight miles west of Waterloo, Ontario. It was built in 1929 on the site of the first church house erected in 1853. The large shed to the left was used in former years for sheltering horses that brought the members to church.

A Farmer Looks at Trends in Land Ownership

by Oliver A. Snyder

When our forefathers first turned their thoughts toward the Western Hemisphere they were interested primarily in two things. First and foremost was their desire for freedom of worship, freedom to serve God according to the dictates of conscience. Secondly, they desired freedom from want and an economy where there was always too little for too many.

In the large tracts of virgin land in the New World they saw the answer to their needs. The Old World governments did all in their power to encourage settlers to come to the colonies. Large sections of land could be had free, or for a very nominal sum. The pioneering spirit our forefathers brought with them, the steadfastness of their faith, and their rugged endurance enabled them to hew homes out of the forests and build up a strong community life. For a while the homes were also the centers of worship. As time went on, meetinghouses and schools dotted the countryside. A few grist mills, sawmills, blacksmith shops, etc., were set up.

Succeeding generations pushed back the frontiers. Settlers left the original settlements in Pennsylvania and pushed further westward. Some came across the border into southern and central Ontario. Farms in the more thickly populated sections were broken up and divided among the different members of the family. No longer were these farms entirely self-sustaining. A system of barter and exchange became common as other industries developed. As more and more land was cleared smaller acreages and more intensified farming became the order of the day. No longer did fathers give tracts of land to their sons, but land now changed ownership at so much an acre. With each succeeding generation land values increased, and not all members of the family continued farming.

The Road We Are Traveling

Today we have reached a new stage in our rural living. Pioneer days are past. Our industry has become a highly mechanized one. Operating costs have risen. Farm lands have doubled and trebled in value. Standards of living on the farm have stepped up. Agriculture and soil conservation have become a science. Trends in land ownership are again for larger farms in the hands of a few, and fewer farms in the hands of the many. Many young people, starting up homes of their own, leave the farm and take up other lines of work. Why do they do this when in many cases the farms and farm homes they leave have all the modern conveniences found in the urban centers? Why do they leave the wide open spaces in which they were raised and live in two or three small rooms on the fifth or sixth floor of an apartment building, with no facilities for family life and not an inch of soil anywhere?

There are a number of answers to this question. First of all we would probably be told that the working hours in the city are so much shorter, the returns so much greater, the work so much easier. On the surface these answers may appear to be correct, but are they really so? Let my readers ponder this seriously. Does not the true answer to our question lie in the following several points?

(1) Our educational system has helped to lead us away from rural living with false conceptions of values. It is a lamentable fact that in many of our institutions of learning the man that elects to stay on the farm is conceded to be a man of brawn, but not of brains. We forget that agriculture is still the basic industry and that the world must always have food to sustain it. And we often fail to recognize the fact that its production is a highly specialized industry.

(2) Buying a modern farm and equipping it has become an investment of such major proportions that it is beyond the reach of many young people. The price of farm land in any well-established community has increased greatly with each succeeding generation. Sufficient livestock and farm machinery to equip a farm, aside from the purchase of the land itself, is a capital investment requiring a minimum of expenditure of thousands of dollars. It is much easier for many young people to take a job in the city than to raise this amount of money.

(3) The fluctuation of farm commodity prices makes an estimate of returns uncertain. These prices sometimes fall below the cost of production and, added to the fixed costs the farmer himself must meet, are perhaps the most discouraging feature young people face in deciding what they will do with their future.

(4) Depletion of soil fertility in many sections adds to maintenance costs. Commercial fertilizers are an absolute necessity in many areas. Intelligently applied, they bring good returns for the investment made, but, as said before, this phase of agriculture must be taken into account when considering the purchase of a farm.

(5) We have lost, to a great extent, the pioneering spirit that makes us willing to endure temporarily the hardship necessary to establish ourselves on a farm home. To a greater or lesser degree, we, the native-born, have lost the willingness to start at the bottom and work up, or to begin farming operations on a lesser scale than what we would wish to do. In a certain community, within a radius of five miles, seven farms were sold largely because this spirit pervaded the community. This brings us to the next major issue in our discussion.

Trends of Land Ownership

Many of our smaller and poorer farms, and areas that have been abandoned, are steadily passing into the hands of the foreign-born. These immigrants, coming from countries where land has always been at a premium, bring with them that same spirit of endurance, that same capacity for hard work which our forefathers had. Their deep love of the soil and their passionate desire to own a home of their own has given them the incentive to build up these neglected places and bring them to a large degree of fertility in a remarkably short length of time. This has been demonstrated in varying degrees within the last two decades by those of our own faith who have come to our shores within that time. Others of different faiths have also demonstrated their ability to buy and pay for these lands with little financial aid from outside sources. Thousands more of their countrymen are eagerly waiting for immigration restrictions to be removed so that they too may come to America and obtain this most coveted possession—a farm of their own.

What Can Be Done?

We as Mennonites call ourselves a rural people. In the past our rural background has made an ideal setting for our way of life. Through well-established communities we have been able to make a definite contribution to the needs of our governments. Our well-tilled farms and neatly kept buildings have won recognition from them. In unity there is strength. If we allow our farms to pass into the hands of strangers, our communities are broken up, our witness is weakened, our families are scattered. We deprive our children of associations that are rightfully theirs and all too soon our rural churches will be forced to close their doors.

We have established mutual aid societies within our church to meet specific needs. Can we not see a very definite challenge to our church body in this whole question we have before us? Many of our young people do have a deep love for the soil, but feel that the resources they possess are too meager to risk in an outlay they feel is beyond their ability to assume. Others lack opportunities of making proper contacts. Still others need encouragement, and a few are indifferent and drift from one thing to another. Some are definitely interested in professions, business, or industrial work. Can the church body create some agency that will help us as a people to conserve what we have at the present time, or will our generation be forced to relinquish much of its holdings? Through our Alternative Service and Civilian Public Service programs we have gained much valuable experience. Can this experience be applied to the problem at hand? We hear much of rehabilitation. It has also been said that present-day frontiers lie in the rural areas within commuting distance from large industrial plants, professional centers or places of business. Can we prepare a program which will assist our young people who are definitely interested in land ownership both in a large way and in a small way? Can we establish for them some system of credit which will enable them to get started? Can we supply contacts for them between buyer and seller? Can we assist those who work in urban centers to build homes, enjoy normal family life, and obtain a large proportion of their living from two- to five-acre plots in rural districts? If we can, then I feel we can hold our youth for the church and for a continuance of

Reading With Our Children

by Mary Royer

"Read me a story, please!" How often we hear those words! And how often we feel too busy or too tired to heed them! Yet how well we remember those golden moments of childhood when a beloved grownup sat down with us, book in hand, to read to us!

We have not forgotten the stories or the many learnings which they subtly wove into our thinking and conduct. We know now, with adult wisdom, that those happy times were not merely wonderful story hours but also notable occasions on which we were unconsciously building our fundamental patterns of reading interests and tastes and ideals. And we remember too that as we grew out of our picture story books into schoolbooks and "outside reading" and magazine reading, we still loved to share with those same grownups the things we then read for ourselves. As we discussed our reading with them, again we were helped to know, both consciously and incidentally, how to read with Christian judgment and discrimination, and to measure the many books by the standards taught in the one Book. Interestingly enough, what these beloved grownups liked in books had a strong bearing upon what we liked. So now when we listen to the words, "Read me a story, please!" we hear in them a ringing challenge from teachable childhood.

Sometimes we wonder what stories we shall read. In this article may we suggest a number of books which you will enjoy reading to children of preschool years. In later issues we hope to present books for other ages and other interests also. If you have questions about books and reading which you would like to ask, we will be glad to have you write to THE MENNONITE COMMUNITY, and we will do our best to help you find an answer.

In choosing books to read to preschool children we will want to select those books which have as much or more space devoted to pictures as to print. Most successful are the books whose pages can be listened to before Little Fellow and Small Sister tire of the picture they are watching and begin to say, "Turn the page now, Grandpa!"

The following picture storybooks on varied themes delight the threes and fours. The two-and-a-half-year-olds enjoy many of them, and the fives are interested also.

Charlotte Steiner's **A B C**, Franklin Watts, Inc., 285 Madison Ave., N.Y., 1946, $1.50.

Just Like Me by Ruth Mackay, Abingdon-Cokesbury Press, Nashville, Tenn., 1946, 50¢.

This Is the Way the Animals Walk by Louise Woodcock, William R. Scott, Inc., N.Y., 1946, $1.00.

Everybody Has a House by Mary Green, William R. Scott, Inc., N.Y., 1944, $1.00.

Three little animated books, **Anybody Home, Where's My Baby,** and **Whose House Is This,** by H. A. Rey, Houghton Mifflin, Chicago, 1942, 1943, 1944, respectively, 50¢ each.

The Little Train by Lois Lenski, Oxford University Press, N.Y., 1940, 75¢.

The Little Farm by Lois Lenski, Oxford, 1942, 75¢.

Angus and the Cat by Marjorie Flack, Doubleday and Co., Garden City 20, N.Y., 1931, $1.00.

The Very First Day (in kindergarten!) by Ann Well, D. Appleton-Century Co., N.Y., 1946, $1.50.

[Continued on page 10]

GOLDEN MOMENTS

Perhaps there is no better way to impress the sensitive souls of children than to read to them. Read to children of home life, of Bible heroes, of nature, of the countryside, and of other peoples. They will begin to appreciate the beauties of life and the nature of God, the qualities of integrity and thrift, and the meaning of the life that lies before them. This scene shows Sanford C. Yoder, Goshen, Indiana, reading to his Hostetler grandchildren.

The Little House by Virginia Lee Burton, Houghton Mifflin, Chicago, 1942, $2.00. The little house sighed for the city until the busy city began to build up around it. The book tells in charming pictures how the little house at last returned to the quiet country to live in peaceful contentment. This is a universal favorite with all little children.

Make Way for Ducklings by Robert McCloskey, Viking Press, N.Y., 1941, $2.00.

The New Pet by Marjorie Flack, Doubleday and Co., Garden City 20, N.Y., 1943, $1.50.

In speaking of picture books for the youngest children, we must not forget to mention "the family wish book"—that big fat mail-order catalog full of pictures of familiar objects which Baby loves to put his chubby finger on as he identifies them with his experimental "Dish?" "Boy?" "Clock!"

Three Bible story books for preschool children to look at and listen to are:

Bible Primer, Metropolitan Church Assn., Waukesha, Wis., 35¢.

Bible Stories to Read by Jessie Eleanor Moore, Thomas Nelson and Sons, N.Y., 1929, 75¢.

Bible Picture ABC Book by Egermeier, The Warner Press, Anderson, Ind., 1939, $1.25.

It is very difficult to find Bible story books which are actually preschool in vocabulary, approach, application, and at the same time Biblically accurate. The first two books come as close to meeting these requirements as any we have found on the market at present. The third is enjoyed for its beautiful Bible pictures even though the text is not too easy. We rejoice to announce that the new preschool Sunday-school leaflets and activity sheets and the new summer Bible school books to be published shortly by the Mennonite Publishing House will fulfill a great need. They will present Bible stories for young children in such a way that the children will be able to hear and understand them not only as beautiful stories but also as God's Word to guide them in their work and play. If we want our children from their earliest years to hear the Word of God **and do it,** we must help them to see its relationship to their own daily living—and to ours as well.

Two widely sold books which are not so much Bible story and stories to preschool children in terms of daily living are books as books which attempt to interpret selected Bible verses **Tell Me About God** and **Tell Me About Jesus** by Mary Alice Jones, Rand McNally, Chicago, 1943, $2.00 each. The latter is particularly interesting to us for its emphasis on Jesus' teaching on peace and nonresistance explained in preschool ways.

God Gave Me Eyes by Olive W. Burt, Samuel Gabriel Sons and Co., N.Y., 1942, $1.00, helps children to be glad and thankful to God for their joyous everyday experiences indoors and out. The rhymed lines have hard words, but even two-year-olds love the pictures.

Prayers for Little Children edited by Mary Alice Jones, Rand McNally and Co., Chicago, 1937, 15¢, is a little book prepared to help parents to teach little children to praise and petition the heavenly Father in meaningful ways. Often little children memorize prayers which are too hard for them to understand, or they restrict their prayer to "God bless Daddy and Mother and me and everybody. Amen."

We want them from the beginning to learn to talk to God freely, gratefully, and reverently, so that prayer will never be a mere form but always a vital experience with God. This little book will be enjoyed by the children as well as by their parents. It is not a complete discussion on teaching children to pray, but it is a help in guiding children's first experiences in prayer.

A Little Book of Singing Graces collected by Jeanette Brown, Abingdon-Cokesbury Press, Nashville, Tenn., 1946, 50¢, helps to make meaningful some of the more commonly used memory prayers children pray.

All little children love to have Bibles of their own. As soon as they are old enough to go to Sunday-school class, they should have Bibles of their own to carry with them.

An attractively illustrated New Testament for preschool children is the National New Testament and Psalms, National Bible Press, Philadelphia, fabricoid binding, $1.50; limp leather binding, $2.00; size 4¾ by 6¾ inches.

The books mentioned in this article may be ordered directly from the publishers or from the Mennonite Publishing House, Scottdale, Pennsylvania.

THE CHILDREN'S BOOKSHELF

Every home with children should have a small children's library. Below are pictures of some books that are enjoyed by children. In some communities parents have co-operated in purchasing such books and loaning them to each other for the enjoyment of their children.

MAKE WAY FOR DUCKLIN
The New Pet
BY MARJORIE
THE LITTLE TRAI
JUST LIKE ME
THE LITTLE HOUSE
Tell me about God
BY MARY ALICE JONES

THE CHURCH STANDS UPPERMOST

Since 1904 there has been a Mennonite church in the town of Fairview, Michigan. The present building, pictured above, was erected in 1918 with an addition made in 1938. The membership has grown to 356. Menno Esch has served as pastor for forty years.

Transforming a Wilderness Into a Thriving Community

by J. Howard Kauffman

A basic tenet of the Mennonite faith is belief in a seven-days-a-week religion. Our Anabaptist forebears said that a man's Christianity is not merely something to be talked and sung about on Sunday. It is something which must shape the Christian's every word and deed, every day of the week.

This faith affects in an important way the economic life and welfare of the Mennonite community. Christian principles applied to everyday life produce such virtues as neighborliness, square business dealing, thrift, saving, and bearing one another's burdens. When the church guides the conduct of its members, religion and workaday living are held together with strong bonds. The church and community programs are identical. The church influences the economic life of a community; and conversely, the economic welfare of the people greatly influences the life of the church.

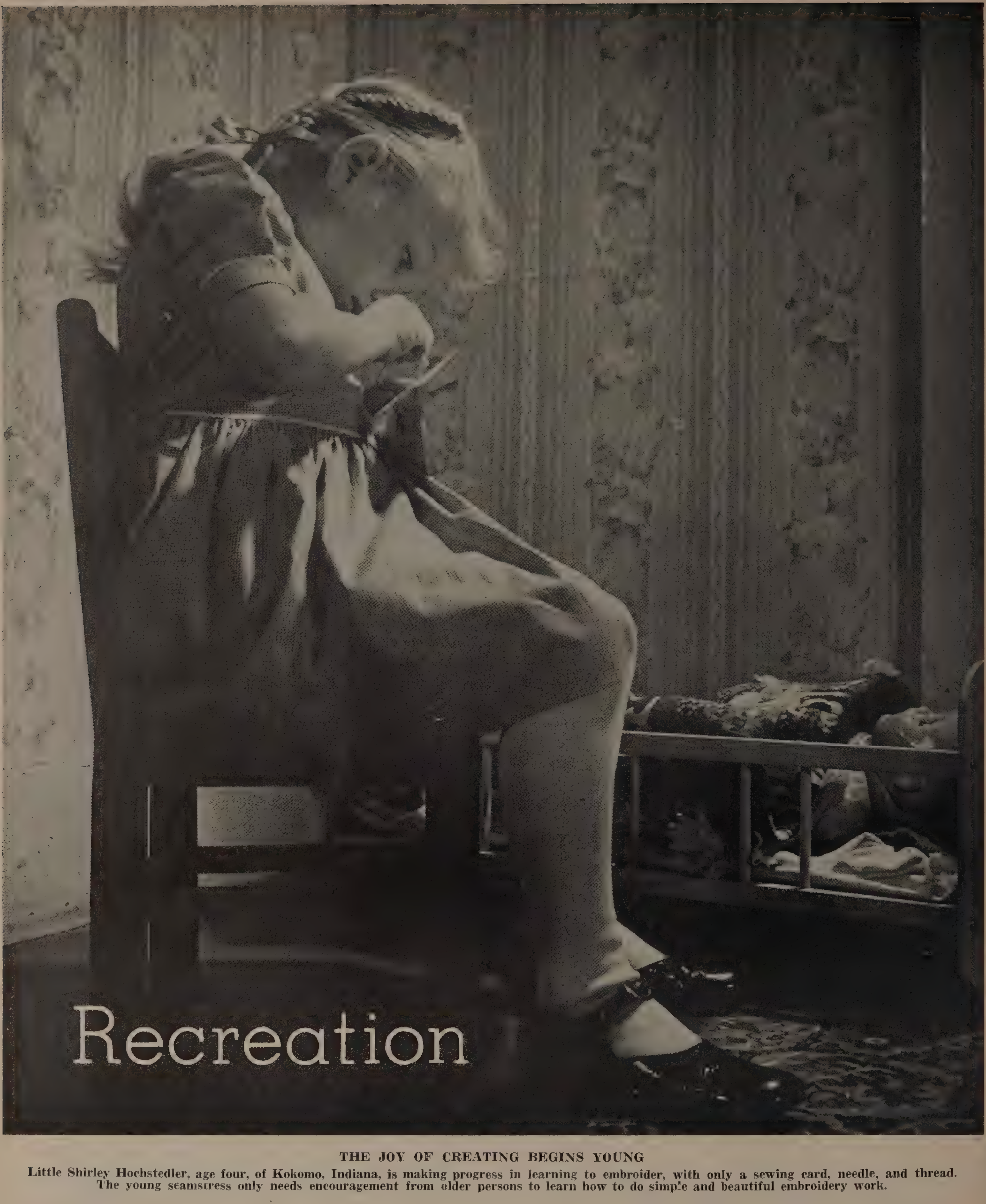
In all this we must be certain to "seek . . . first the kingdom of God." We must give the Gospel the all-important first place in our plan of life. However, since Mennonites are not exempt from the rule of earning their bread by the sweat of the brow, they must also give thought to their bread-earning process, and appraise the importance of its effect on their spiritual life and growth. If a church community is to be a vital, growing, constructive force, supporting missions, relief, Christian education, and service projects, it must needs look to its economic welfare, from which springs the wherewithal to support such activities.

American Mennonite history is sprinkled with the stories of many communities who struggled from year to year, trying to make enough financial progress to keep from falling apart. Many of them failed and died out completely. Others have remained poor to this day, both economically and spiritually. They contribute little to the church at large, or to their own progress in particular. In many cases the reason for this is not that nature has failed to provide the necessary elements, but rather that the people have failed to use successfully that which nature did provide. Thus it is necessary to discover why some communities have been successful, and to avoid the errors that have caused other communities to fail, keeping in mind the aim of making each of our communities a force for effective Christian witness.

The Mennonite community selected as the basis for this study is located at Fairview, Michigan. Fairview is in Oscoda County, about two hundred miles north of Detroit. This community is not singled out because it has attained any

[Continued on page 27]

Recreation



THE JOY OF CREATING BEGINS YOUNG

Little Shirley Hochstedler, age four, of Kokomo, Indiana, is making progress in learning to embroider, with only a sewing card, needle, and thread. The young seamstress only needs encouragement from older persons to learn how to do simple and beautiful embroidery work.

A church legend tells a story in the life of an early Christian. A hunter found him playing with a flock of doves that perched on his shoulders and hands. The hunter expressed surprise that one so religious should engage in a pastime. The Christian pointed to the bow in the hunter's hand and asked him why he carried it with the string loosened. "Because," replied the hunter, "it loses its strength unless it has a chance to unbend." "Very well," replied the old saint, "if a piece of wood needs to unbend to keep its strength, why should not people relax to keep their usefulness?"

There is more time to spend in leisure and recreation than there once was. This is in part due to modern inventions. In 1800 it required one hundred and eighty-

THE THRILL OF CREATING GOES WITH A BOY'S HOBBY

John Gingerich, age twelve, of Kokomo, Indiana, builds a model helicopter plane. A boy can create for the appreciation and entertainment of others as well as for his own fascination.

three minutes to produce a bushel of wheat, while in 1900 only ten minutes was needed. By 1947 still less time is spent per bushel.

The home is the center of leisure-time enjoyment. The cultivation of hobbies, sometimes called the finest type of recreation, is well adapted to the home. Creating, making, and collecting can be enjoyed when freely and cheerfully entered into. There is always something to share with friends and to add to the home. It is ideal when one can choose a hobby and pastime which he can cultivate through life with an interest that does not diminish as he grows older.

Good use of leisure time brings comfort, serenity, joy and the balanced life. It is a good sign when people

THE SATISFACTION OF CREATING BRINGS KEEN DELIGHT

Carl Martin, of Adamstown, Pennsylvania, puts the finishing touches on a lamp, in a Civilian Public Service Camp at Malcolm, Nebraska. Knowledge of a skill like woodworking can add to the home many things that are both useful and artistic.

declare their independence of the cheap (and cheapening) types of recreation. It has been truly said: "Tell me the way in which a people uses its leisure time and I will tell you the quality of its civilization." Recreation is not just an escape from a world that is dull and monotonous.

If we want our recreation to be of good quality we must pay attention to what is worthy and good. Besides the hobbies in the home there is the beauty of a countryside that was meant to be enjoyed as well as tilled. Streams, hills, and forests help to recharge fatigued minds and bodies. Everyone needs the restoration that comes from being with a portion of God's "unspoiled" nature.

THE PLEASURE OF CREATING LASTS THROUGH LIFE

In her eighty-third year Elizabeth Livingston, of Indiana, continues to make quilts. She has already produced twenty-one quilts, giving one to each of her fifteen grandchildren. The old-fashioned quilt with its patterns and colors is truly a marvel of patient skill.

In or near every community there are places of natural beauty, such as woodlands, that can be made into pleasant retreats. True enjoyment of nature does not come suddenly, and so there is a need to begin in youth to become acquainted with nature. Family gatherings and reunions are most enjoyable in outdoor groves and parks. "The family that plays together stays together."

Some communities have workshops where young boys spend evenings making furniture, boats, and other articles. There are the junior sewing circles for growing girls. Libraries should be found in every community. There are games and hobbies that all can enjoy.

If we want to make good use of life we must allow some of it for recreation.

EDITORIAL

The cover picture for March, 1947 is a Canadian rural scene eight miles west of Kitchener, Ontario.

HOW MANY YEARS?

Our search for the oldest family farm among our readers brought a number of responses. We are still searching. So far the oldest farm to be in unbroken family ownership dates from 1724. The first deed for this farm was not issued until 1733.

Are there any older? A free subscription is to be given to the owner of the farm that has been longest in the same family. Send information to the editor.

BY WORKING TOGETHER

Relief projects often reflect a particular community's speciality. From the Midwest comes flour; from the Far West comes dried and canned fruit; eastern communities process meats and vegetables. As with the sewing circles that gather and sew clothing, the canning of food has become a project for the whole community. Centrally located canneries, as this one on the Glick Seed Farm at Smoketown, Pa., are kept busy by scheduling certain days in the week for each neighborhood to process its foods. Titus Hess (left) and Reuben Stoltzfus are shown here as they lift a "cradle" out of a "retort" in the course of a day's work.

Communities For What?

A British writer recalls that during the war men and women in England found themselves to be comrades in strange and new ways. All persons suffered the common plights of hunger and danger. In air-raid shelters men learned the working principle of "all for each and each for all."

With the coming peace, he continues, British people have "to remember that the struggle is still on." He goes on to say that men must learn to work together for each other's good and to share the good things of life. He does not overlook that men must also worship together. It happens that the title of his well-written article is one word: "Community."

Usually we think of communities as the places where people live and earn their living. Of course they are also the center of fellowship, good times, and the place where character is formed. But it may be necessary to think of communities as something more than any of these.

NOT ENDS IN THEMSELVES

It is possible for groups of people, like individuals, to be self-centered and concerned only for themselves. Their own existence becomes more important than their mission to others. Instead of losing their life to save it, they try to save their life and finally lose it.

For every Mennonite community there are opportunities for it to lose its life to find it. The opportunities have always existed, but we are slow in finding them. The tragedy of war has helped to bring them to us. Now in the foreign relief program there comes a unique challenge.

It is important to see that the stable and progressive community is well equipped to do its part in this program. The largest contributions in food, clothing, and cattle come from communities where the spirit of co-operation and brotherly feeling are strong. Where these have broken down or disappeared there can be little done for causes such as a foreign relief program. Those who over the years worked patiently as church leaders and community leaders could now see results, perhaps even beyond what they intended. "To work at creating a good community is not a retreat from the world's needs but may be the most vital way of contributing to them."

Farms kept in good fertility are not only assets to the family and community; they have come to mean food and life to hungry people in Holland, Germany, Poland, and elsewhere. Sewing circles have long been a credit to the neighborhoods and their needy. Now they mean warmth and comfort to Europe's homeless people.

But the present has opportunities beyond those of giving. There is much to be received too. Who knows what new visions will be shared with home churches when those return who have gone as relief workers to Europe, the Middle East, Africa, the Orient, and South America? What our communities can do for a temporary relief program can they not also do for a permanent mission program started over a generation ago?

The future holds many possibilities for the Mennonite communities that preserve their best and carry on their life, not for mere isolation, but for a Christian mission of service and sharing.

My Gratitude

I have a clean, soft bed on which to sleep,
I have a table with gracious things—
How can I pray the Lord "my soul to keep"?
How can my heart lift up on joyous wings
While there are those about me in the night
Who toss on filthy rags and cannot rest,
Who have no food, no raiment, and no light?
How can I sleep unless I do my best
To ease and comfort them, and how can I
Be deemed a follower of the Christ until
I heed humanity's unbroken cry
And move to feed the hungry, heal the ill?
God help me keep remembering—help me to see
How great is my responsibility.

—Author Unknown

JOHN G. STUMPF'S SE
PHONE 6986
JANUARY
In The Name of
CHRIST
MENNONITE CENTRAL COMMITTEE
RELIEF

MENNONITE COM

People who enjoy good food lament the passing of regional cookery. Our highly commercialized food industries and our rapid means of communication have tended to standardize American food. It is possible now to travel in the South, in New England, and in the Pennsylvania Dutch country and find about the same kind of food one finds in other parts of the country. Especially is this true in the average public eating place.

However, in many of our closely knit communities we still have remnants of old-fashioned dishes. Many of the older people who had the secrets of old cookery died without leaving a written record of some of their distinctive recipes for the younger generations to use. Perhaps THE MENNONITE COMMUNITY can help to preserve some of the best of these traditional dishes for future generations.

Every community, because of its background, has its own customs and creative arts. One thing that most of our Mennonite communities have in common is pride in cookery and the housekeeping arts. Yet it is exceedingly difficult to put one's finger on distinctively "Mennonite" dishes. Food preparation which I had considered in the Pennsylvania Dutch tradition in my home community I discovered later was not the same as Pennsylvania Dutch cookery in other Mennonite communities. I found that Canadian Mennonites had incorporated some English traditions in their food and menu patterns. The Russian Mennonites have included in their German heritage some Russian traditions. Those of us with Swiss and Alsatian backgrounds have slightly different ways with food. My own heritage is Swiss-German and Alsatian. When I visited a Swiss restaurant in New York, I was reminded of my mother's fruit custard pies. When I dined in a French restaurant, I was served souse which looked and tasted more like my mother's "gallerich" than any I have had in recent years.

Not all of the old-fashioned cooking was nutritionally good, but many of the combinations which our mothers, grandmothers, and great-grandmothers used are excellent from the standpoints of flavor and nutrition. Let us preserve them.

Here are some of my family recipes which I cherish and which I feel have merit in our present-day cookery:

Knepple

1 egg beaten
½ cup water
1 cup flour

Beat the egg, add water. Stir in flour until all is well moistened. Cut batter from edge of bowl into shreds (¼ in. x 1 in.) and drop into boiling salted water. Steam until knepple are spongy and almost dry. Drain and serve with browned butter and crumbs.

Variation: Knepple with fresh garden peas.

Cook fresh garden peas until almost done. Drop knepple into boiling liquor. Add sweet cream just before removing from the fire.

Variation: Knepple with onion gravy.

Prepare knepple in boiling salted water. Drain. Serve with the following sauce.

Onion Gravy

1 medium-sized onion
2 tablespoons fat
2 tablespoons flour
1 tablespoon sugar
1 cup liquid
(2-4 tablespoons vinegar plus water)

Brown sliced onion with fat; then stir in the flour and sugar and add liquid. Season with salt and pepper.

READY TO SERVE

Ready to serve are these two dishes made from traditional recipes. They are typical of many similar dishes to be found in different localities. These recipes, our home economics teachers tell us, should be preserved.

MUNITY COOKERY

by Olive Wyse

Pickled Heart and Tongue

Remove arteries and veins from heart. Wash out clotted blood. Cook in simmering salted water until tender (2 or 3 hours). Remove gristle and fat. Slice crosswise in thin slices. Scrub tongue and cook slowly in salted water until done (3 hours for beef tongues, less for veal and pork). Remove skin and root ends. Slice in thin slices.

Cover slices of heart and tongue with sweet-sour vinegar. Allow to marinate several hours. About one-half hour before serving, slice several onions into vinegar. Serve cold pickled heart and tongue with onion slices.

Sweet-Sour Pickling Vinegar

1 part vinegar
1 part sugar
1 part water

Cook and season with salt, pepper and pickling spices to taste.

This pickling vinegar may be used on sliced beets, cauliflower flowerets, yellow wax beans, or mixed vegetable pickles. Cook vegetable in salted water until done. Drain. Add pickling vinegar and bring to boil. Can in sterilized jars for future use.

This method of preserving vegetables in vinegar was a very good way to conserve the vitamins of vegetables for winter use in the days before pressure cooking methods of canning were known. This pickling method is a practical way for farmers to preserve their garden vegetables for winter salads.

What distinctive recipes do you have which have stood the test of time? Why not share with the readers of THE MENNONITE COMMUNITY some of the delectable dishes your grandmothers served? By working together we may be able to compile a MENNONITE COMMUNITY COOKBOOK.

SAFEGUARDING AN ILLINOIS FARM

by John E. Kaufmann

We practice soil conservation because it pays. My brother and I operate two quarter sections of rolling prairie soil near Tiskilwa, Illinois. Our standard of living can be maintained or raised only if we are faithful stewards who carefully till the soil God has entrusted to us.

A Plan Is Needed

The first conservation practices were started about 1915 by Father, who did not want his farm cut with gullies. He used grass waterways and followed a good crop rotation, but we realized that more had to be done if we were to keep the topsoil on the slopes where it belonged.

In recent years large demands have been made on the soil. Tractors plow more acres, hybrid corn requires more fertility per acre, soybeans are heavy feeders on available phosphorus and leave the soil loose and unprotected. The demands of a hungry world, as well as high prices, have caused farmers in general to break conservation rotations in favor of too much cultivation.

The Plan We Tried

In 1942 we requested assistance from the Bureau County Soil Conservation District to help us work out a conservation farm plan. A survey map was made of the farm, which classified the land in colors to indicate the best land use. Green represented land suitable for cultivation without special conservation practices; yellow, land suitable for cultivation with moderate conservation practices; red, land suitable for cultivation with intensive conservation practices; blue, land suitable for hay and pasture but not suitable for cultivation other than reseeding. The factors used in determining use capability were: soil type, amount of erosions, amount of topsoil remaining, and percentage of slope. This map gave us a good inventory of what we had to work with.

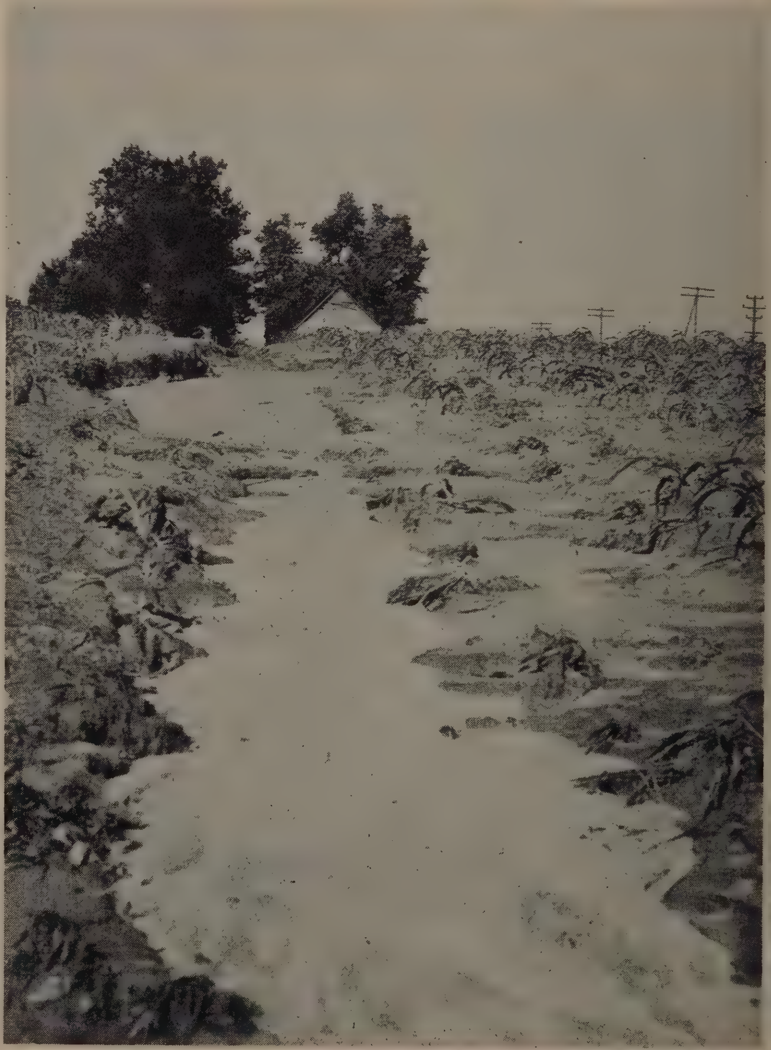
Proper rotations were determined according to the capability of the land: yellow, which has an average slope of 2 to 5 per cent—corn, corn, oats, red clover; red, which has an average slope of 5 to 10 per cent—corn, oats, alfalfa mix, alfalfa mix.

A five-year crop plan was made which provides for approximately 95 acres of corn, 70 acres of oats, 110 acres of rotation hay or pasture, and 38 acres in permanent hay, pasture, woodland (with wildlife), roads and lots.

The livestock program was then planned to consume properly the great amount of roughage. A forty-head herd of beef

A FARM THE RAIN CAN TAKE

Everyone is the loser when fertile, productive fields are cut by gullies. This corn-belt scene shows what rain can do to a field that is unprotected by sound soil conservation measures. Gullies may be caused by up- and downhill farming. They begin as small rills and grow with each rain, washing away topsoil and fertilizer.



cows have been profitable. The baby beeves are fattened on the farm. Two hundred spring and fall pigs, five dairy cows, and five hundred chickens consume the remainder of the crops and roughage.

In order to get the best conservation done, we decided other conservation practices would be necessary. All our farming operations are done on the contour. The corn ground is plowed, planted, and cultivated on the level. Corn is mechanically planted with a hill-drop planter in rows which follow the contour. A carefully prepared seedbed and late May planting help keep ahead of weeds.

In addition to contouring, we use strips of sod, twenty-one feet wide, placed at regular intervals on the slopes. These are called buffer strips. They act as a barrier and serve as guide lines for contouring. All inside fences are removed and field boundaries established at waterways or on the contour. This eliminates many point rows found in contouring a square or rectangular field. It just doesn't seem sensible to cultivate uphill and downhill, making hundreds of ditches for washing the soil away. There is always satisfaction in doing a thing right, even though it may seem the most difficult at first.

Fertility in the soil is very similiar to money in the bank. We use legumes for adding nitrogen and can keep it growing well by applying limestone and rock phosphate. Nearly all of our land has had one application of each, according to test.

How Has It Paid?

We have increased our yields, slowed down erosion, saved time and labor, and showed a good profit by putting into practice our conservation farm plan. We believe it would be profitable for every farmer to work out such a plan. It is neither profitable nor right to carelessly destroy land which makes possible a healthy rural community. A faithful steward leaves for his successor a better farm than he received.

A FARM THE RAIN CAN'T TAKE

An aerial view of John E. Kaufmann's farm in northern Illinois shows how it has been made secure from soil losses. By terracing the fields, farming on the contour, and rotating crops both water and soil are conserved. Contouring is easy to do on most slopes and is helpful even on land that slopes gently.

What About Our Health Practices?

by H. Clair Amstutz, M.D.

HEALTH IN THE HOME

Good health in the family is no accident. It comes through paying attention to the need for good food, sunshine and air, and a balance of work and rest. Good health depends, too, upon the wise use of the doctor's advice and service. Dr. C. M. Hostetler, Elkhart County, Indiana, is shown giving a tuberculin test to a patient.

HEALTH IN THE HERD

Among the steps taken for better animal health in recent years is the vaccination of calves against diseases. Dr. M. L. Weldy, of Wakarusa, Indiana, and his assistant, Clair Hoover, are pictured as they give a Brucella abortus vaccine to a purebred Guernsey heifer. The heifer belongs to the herd of Harold C. Yoder.

LAST July I visited the old home community and fell to talking with a stoop-shouldered man who used to be our thrasher when I was a lad. We recalled the days when he used to come to our farm with his steam engine and we rejoiced to have twenty-five bushels of wheat per acre. Today there is a six-cylinder tractor on the rig, and the wheat is producing a phenomenal fifty bushels to the acre. The elderly man commented on this. "We licked the Hessian fly by sowing the wheat later, as we were told to do by the experiment station. We use certified seed. We analyze our soil and use fertilizer and lime as specified by the county agent. We no longer chase those 'white-collar' men off our farm, and we raise wheat the like of which we never saw before!"

I saw similar changes everywhere. Chicks were given cod-liver oil and vitamin K. They were spaced so many square feet per chick. They were vaccinated. At the feed mill the ration was mixed with regard to proteins. minerals, and vitamins. And the chicks didn't look like those raised instinctively by their own mothers in the good old days of my childhood. I must confess that the modern chicks looked better—and a lot fewer of them died.

Must Family Health Lag?

Our people know how to make use of the latest scientific discoveries in the care of their livestock, grain, and fruit, but the little graves at the cemetery told me there is still something to be learned about the health of the family. Our people need to know that there have been as great advances made in the care of children and the guarding of health as have been made in scientific farming. Some discoveries such as vitamins and DDT apply both places. I saw an undernourished child feed powdered buttermilk to a fat hog. I heard a farmer tell me he increased his yield of potatoes fifty per cent by spraying them with DDT, but I could scarcely eat at his table because of the flies. There is always a lag in time between a discovery and its general application, but surely a good thing should be applied to the house before the barn!

There is ample evidence that new discoveries have aided in producing a healthier people with longer life than formerly. The average soldier in World War II was two inches taller and weighed twelve pounds more than his father, the soldier of World War I. The average length of life in the United States is now about sixty-five years, as compared to forty-five in 1900. There has been a decrease in baby deaths from one per every ten born in 1900 to one per twenty-five births today. The tuberculosis death rate has decreased eighty per cent. Pneumonia deaths are not half as prevalent as formerly. Typhoid is unnecessary, and the city of Fort Wayne, Indiana, with a population of over 100,000 reports that it has not had a typhoid death in eleven years. Canton, Ohio, has had neither a typhoid death nor a diphtheria death in the past six years. Each year the list of large cities with no typhoid deaths or diphtheria death is growing, and in 1945 there were twenty-seven such cities with a population of over 100,000 that had no diphtheria deaths, and fifty-eight without a typhoid death. And yet, in our communities, with a combined population of less than one such city, has there ever been a year without a death from diphtheria or typhoid? In the face of such evidence, who longs for the "good old days"? Who will argue that grandma knows best? Who will insist that the old unguarded spring has the best water? Who says that raw milk is better than pasteurized milk? Somehow, opinions are stubborn things. But facts are still more stubborn, and the light of truth is breaking in our communities, although, of course much too slowly.

A Health Survey Reveals

For example, surveys conducted among Mennonite and non-Mennonite homes in Indiana show that only 3% of the Amish children were vaccinated against smallpox (all of these in school), 36% of the children from Mennonite homes, and 54% of those from non-Mennonite homes. The protection against diphtheria followed a similar pattern: 3% for Amish, 17% for Mennonites and 50% for non-Mennonites. Figures among the C.P.S. boys show a similar neglect among the people of our communities in protecting their children in ways that for more than a generation have proved effective. Among farmers that so quickly avail themselves of the scientific advances applied to modern farming this is difficult to explain.

Perhaps one reason for the difference is this. The farmer keeps records—at least of a sort. He knows when the milk supply falls off. He counts his eggs. He measures his grain. He deals in large quantities year after year. It is easy to learn this way. However, a family is small and has perhaps only five or six children per generation. One cannot wait until one grows the second crop to correct the mistakes made on the first! One must learn from the experiences of the past, of someone else's past, if one wishes to avoid making a single regrettable or perhaps fatal mistake. Children are too few and too precious. One dare not take risks.

An Important Step Toward Better Health

How can one know what is a good health practice and what is not? Certainly not everyone can learn by experience. Too many would die learning their lessons.

It would be a good thing if everyone could study the history of health practices of a nation. However, it would take too long to do so. There is therefore no other practical solution than to take the questions to one who has made this study and who has an interest in you and your family and then follow his advice. This means that every family should have a family doctor who is consulted regularly, and whose advice is followed. I know there is sometimes a complaint that the doctor is not interested. If that is the case, might it be that he had at some time given advice which was not followed and that consequently he has lost interest in you, as who wouldn't?

It is a lovely thing to dream what could be done in a progressive rural community among a people who have good food, fresh air, wholesome labor, a pleasant outlook on life, and a vigorous heritage. This is a combination that one does not find in many places in America or anywhere else in the world. Our communities have the best opportunity to become such places if there is not too much lag between the discoveries of science and their application to the family.

Dear Reader:

THE DAIRY SITUATION

Prices received by farmers for milk and butterfat will decline in coming months as marketings increase seasonally, says the Bureau of Agricultural Economics. In the first half of 1947, however, prices will exceed the previous in 1946. Returns to dairy producers will be slightly below average relative to prices for hogs and beef cattle but will be favorable relative to feed costs. . . .

Farmers will begin the new year with moderately fewer cows than they had at the beginning of 1946. A high rate of production per cow is expected, however, and total milk production in 1947 may be nearly as large as the 119.5 billion pounds that are expected for 1946.

Although total milk output is nearly as large as a year earlier, consumption of milk and cream in fluid form has decreased. As a result, the quantity of milk available for manufactured products, seasonally adjusted, has increased from the low rates of last summer.—U.S.D.A. Bulletin.

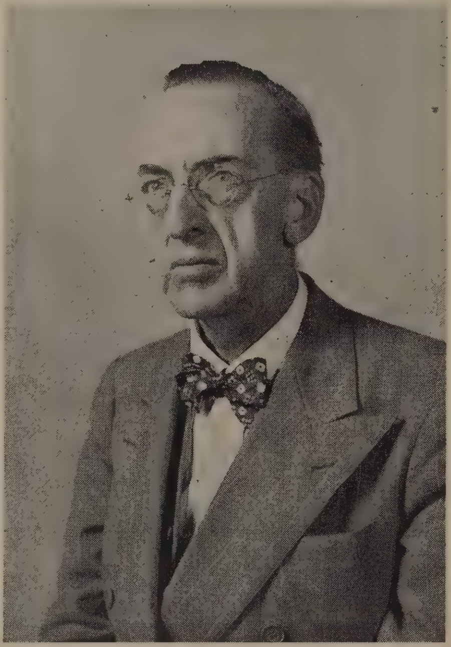
NO TIME TO BUY A FARM

The Agriculture Department, Bureau of Agricultural Economics, has hoisted a storm warning which American farmers cannot afford to ignore. This is no time to buy farm land, says the Bureau, and it goes on to tell why not, in statistics of dire implication.

Farm land values went up another 14% during the year ending last November 1, and they are now only 11% below the 1920 peak. In fifteen states they have more than doubled since the 1935-39 period, and in eleven others they have reached a point 75% above what they were less than ten years ago.

What this means is, of course, as Secretary of Agriculture Anderson points out, that unless the brakes are fast applied to credit buying, farmers are in for another land crash such as struck them in 1920-21. And this time the blow may be even more severe, for more people have gone into debt to purchase farms in each of the last four years than in any other year since 1920. Farm mortgages went up an additional eighty million dollars in the first six months of 1946, with the result that the total indebtedness of American farms now stands at five billion dollars.

Farmers now enjoying good incomes would do well to follow Secretary Anderson's advice by putting a little away for the rainy day when crop prices will come down—and the value of the additional land they covet will slide proportionately—and by using excess money to retire debts and replace worn-out equipment. — The News-Democrat, Goshen, Indiana.



O. E. Baker

Coming: *In the May issue an article by Dr. O. E. Baker on* THE MEANING OF RURAL LIFE. *Dr. Baker has had a lifetime of observation on agricultural trends in America and Europe and for many years has advocated a wholesome rural life.*

Our Contributors

OLIVER A. SNYDER operates a 243-acre farm in Waterloo County, near Hespeler, Ontario. He has been farming for twenty-three years and has a herd of sixty purebred Holstein-Friesian cattle in addition to operating a milk transport to a neighboring city. He is active in both church and community affairs and describes himself as "deeply interested in the future of the rural church and our rural communities." He is the father of three sons.

MARY ROYER is known to Sunday-school workers as editor of the primary Sunday-school lesson helps of the church. Besides teaching elementary education at Goshen College she devotes time to the cause of child guidance and development. "Your Child and God" is the title of a lecture she gives to parent groups.

OLIVE WYSE is a native of Wayland, Iowa. For some years she has taught home economics at Goshen College. In August, 1946 she gave a series of home demonstration lectures to the women who attended Farmers' Week at Little Eden, Onekama, Michigan. She has made special studies of the results of teaching home economics to students and future homemakers.

JOHN E. KAUFMANN farms three hundred and twelve acres of land in Bureau County, Illinois, in partnership with his brother, William. He is the father of three boys and one girl. For a number of years his farm has been a stopping place for farm tours, soil conservationists, and classes from schools of agriculture. Among those visiting has been Dr. Hugh Bennett, chief of the Soil Conservation Service.

H. CLAIR AMSTUTZ, M.D., is a native of Kidron, Ohio, and a graduate of the Indiana University School of Medicine. During the past several years he has been serving in the Puerto Rico Civilian Public Service Unit. In an area with one doctor to four thousand people, and where one child out of five dies before it is a year old, Dr. Amstutz is busy serving in a clinic and performing hundreds of operations.

J. HOWARD KAUFFMAN comes from West Liberty, Ohio. After an interruption of several years in Civilian Public Service he is again a student at Goshen College. His study of the Fairview, Michigan community was undertaken in the fall of 1946 as a project in a college course in "The Mennonite Community."

Your Letters

I am vitally interested in such an enterprise as The Mennonite Community. The Mennonite people in general need to be brought to a greater appreciation of our Mennonite heritage. Our way of life is often looked upon with disdain even by our own people whereas we should herald it as a manner of life taught by the Master himself.

—H. B. K., Nebraska

. . . appreciate the space The Mennonite Community is giving to medical work and the medical and nursing associations.

—O. B. M., Virginia

The paper will be good meat for research fifty or one hundred years hence.

—J. A. H., Indiana

I was very happy to receive the first copy of The Mennonite Community.

—N. E. K., Missouri

I am much interested in this new paper for the benefit of our people.

—E. N. L. Pennsylvania

Will the pictures be taken from only certain communities or will they come from communities all over the country?

—J. E. L., Ohio

Editor's note: *Pictures and features will come from communities all over the United States and Canada. Suggestions from readers will be most welcome.*

The thing you are endeavoring to do through this new publication merits the backing of the Church.

—L. H., Kansas

. . . keep it solidly Christian and based on the abiding values of the Christian home, the rural community and the church and it will fill a very useful place.

—I. W. Moomaw, Secretary
Christian Rural Fellowship
156 Fifth Avenue
New York 10, New York

The children took a great delight in looking at the pictures.

—E. B., Alberta, Canada

We read with much interest the first issue of your paper. . . . It will fill a real need in the church.

—I. W. B., Illinois

Industrial Relations Conference

Central Mennonite Church near Archbold, Ohio, scene of the coming Conference on Industrial Relations

March 14, 15
Central Church
Archbold, Ohio

FRIDAY FORENOON

P. L. Frey, *Chairman*

The Trend to Large Scale Agriculture:
Its Effect on the Mennonite Community
Speaker: Oliver A. Snyder, Hespeler, Ontario
Discussion opened by Jacob Erb, Wellman, Iowa, Clayton Keener, Nottingham, Pa., Paul R. Miller, Sugarcreek, Ohio, Noble Blosser, North Lima, Ohio

FRIDAY AFTERNOON

Orie O. Miller, *Chairman*

Christian Employer-Employee Relations
An Employer's Point of View:
Jacob A. Shenk, Harrisonburg, Va.
An Employee's Point of View:
Lester Mann, Goshen, Indiana
Discussion opened by A. P. Hallman, Akron, Pa., A. C. Moyer, Elkhart, Indiana, Don Kreider, Wadsworth, Ohio, Royce Engle, Archbold, Ohio

FRIDAY EVENING

J. R. Mumaw, *Chairman*

Congregational Meeting
A Well-Rounded Program of Community Development: Nelson Kauffman, Hannibal, Mo.
Making the Community Church-Centered:
Paul Erb, Scottdale, Pennsylvania

SATURDAY FORENOON

Visits to Archbold Farms and Industries
Guides and Interpreters: Dale Beck, Erie Sauder, Olen Britsch, Ceaphus Schrock, and others.

SATURDAY AFTERNOON

L. S. Martin, *Chairman*

Panel Discussion: The Archbold Community Pattern
Panel Leader: Guy F. Hershberger, Goshen, Indiana
The Place of the Church in the Archbold Pattern:
Edward Frey, Archbold, Ohio
The Evangelistic Outreach of the Archbold Community: Jesse Short, Archbold, Ohio
Archbold Agriculture and the Family Farm:
Harley Nafziger, Archbold, Ohio
Labor Relations in Archbold Industries:
Ivan Grieser, Archbold, Ohio
Is the Archbold Pattern Feasible in Other Communities: Discussion opened by Howard C. Yoder, Wooster, Ohio.

TRADING POST

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DISPERSAL SALE: GUERNSEYS and farm equipment, owned by A. M. Kennel, Honey Brook Manor Farm No. 1; at the farm, located one-half mile northwest of Honey Brook, Chester County, Pennsylvania, on Highway 322, just off Highway 122; Wednesday, March 12, 1947. Equipment at 11:30; cattle, 12:30 noon. Seventy head registered Guernsey cattle: 28 cows—many fresh; 30 heifers—18 are bred and vaccinated against Bang's with strain nineteen. 12 are open, mostly young enough to vaccinate; 12 bulls—3 purchased from Langwalter Farms, 2 from Coldsprings Farm, 1 from McDonald Farms and 1 is son of Green Meadow Hornet from Fairlawn Farms. Females equally well bred. T.B. and Bang's free certified. Write for sale catalog, ready March 1.

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TRANSFORMING A WILDERNESS

[Continued from page 11]

superior status, nor because it is abounding in wealth. Neither of these points could be truthfully made. Rather it was chosen because it demonstrates what can be done where the people have a determination to make their community successful, and plan constructively to that end.

In comparison with Lancaster County, Pennsylvania, or Wayne County, Ohio, nature's gifts to Oscoda County, Michigan are not so generous. The soil is thin and sandy, the growing season short, the winters severe. The community is far removed from markets. The largest of the county's four villages has a population of only five hundred. The only transportation out of the county before the days of the truck was a narrow-gauge, one-track, lumberman's railroad. The community is surrounded by miles of scrub forest. Even today the deer come in upon the farms at some places and consume the farmers' crops and yet, with no more natural advantages than many congregations which failed, the Fairview congregation has become, in less than fifty years, the largest congregation in the Indiana-Michigan Conference district. How has this come about?

The story of the Fairview community is an epic of hopes and discouragements, of crop failures and financial straits. Today, however, the green alfalfa fields, the dairy cattle grazing on a hundred hillsides, and the orderly sets of farm buildings give one an impression of at least a moderate prosperity.

A Community Begins

Following the Civil War much of the land in northern Michigan was purchased from the federal government by lumber companies. By 1885 the white pine extraction was in full swing; in the 1890's the hardwoods were attacked; and so by 1900 the good lumber had been removed from much of the land. In order to turn their original investment back into cash, the lumber companies embarked on an extensive advertising campaign to attract prospective farmers. Posters showing pictures of luxurious clover fields growing in Oscoda County were circulated in Indiana and neighboring states. The prospect of cheap land and high yields of clover seed began to attract settlers from many places.

The first Mennonite settlers came in 1900 from near Kokomo, Indiana. From 1900 to 1912 scores of Mennonite families moved in from Indiana, lower Michigan, Ohio, and Ontario. Upon arrival at Fairview some of the families were disappointed with the climate, soil, and remoteness of the community. Consequently each year a number of families returned to their former communities, or moved on to other new communities. In general, however, the influx continued to exceed the out-

TO BUILD A BETTER SOIL

The problem of obtaining lime is solved by using marl on the land. Marl (a rich sand or clay deposit containing lime) is dug from the bed of a lake and hauled away by trucks to the farms. Under contract with the A.A.A. Reuben Esch hauls 2,500 tons per year onto the farms in the community.

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Equally as Delicious

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flow, so that by 1910 the Mennonite Church membership numbered two hundred and fourteen.

The tillable soil of the Fairview community is a strip of shallow, sandy clay loam, extending to the north and to the southwest of the village. The entire community comprises an area only three to five miles in width and ten miles in length. On both sides of this strip are large wooded areas, the sandy soil supporting only jack pines and dry grasses.

Nearly all the farmers had been renters of farm land in the communities from which they came. Many were young folks with little or no capital with which to buy higher priced land. The prospect of owning farms at four to five dollars per acre, and paying for them in a year or two with three-bushel-per-acre yields of clover seed was attractive, to say the least.

Through Difficult Years

Everything went well for the first few years, but in 1907 a severe drought caused the loss of two clover crops—the crop to be harvested and the crop seeded for the next year. Coupled with the drought, a weevil got into the clover and played additional havoc. Thus the farmers were left without their main cash crop. Nor could they turn to other crops, such as corn and smaller grains. They had already found out that one or two years of these heavier crops depleted the thin soil to a state of submarginal fertility.

For five or six years the farmers struggled along attempting to find some suitable crop which would support the community. It was a dark period, and many became discouraged and moved away. It appeared that the community was on the verge of breaking up entirely. Those who remained can be divided into two groups: (1) those who were so poor they could not move away, and (2) those who were determined to develop the Fairview district, so that it could support a church community.

From the beginning the Fairview congregation had an evangelistic emphasis. For several years Sunday-school mission work was carried on at outlying posts, from five to twenty miles away, under the leadership of the ministers, E. A. Bontrager and Menno Esch. Travel difficulties, however, made it impossible to carry on this work without keeping the ministers away from their own community frequently as many as three days a week. Thus their work at home was neglected. The Fairview congregation at that stage needed not only ministerial leadership in the pulpit on Sunday, but also a leadership which could show the discouraged members of the congregation how to make a living in spite of their handicaps. It became increasingly clear that unless this were done the congregation would disappear and with it the mission stations. For the time being the congregation could not carry on both tasks.

It was with regret, therefore, that Bishop Menno Esch and the congregation decided to discontinue certain parts of the mission work and devote greater energies to the task of holding the congregation and community together. Preaching of the Word, admonition and encouragement, from the pulpit, were combined with intelligent planning of crop and livestock enterprises and the Christian way of bearing one another's financial burdens. Soon the farmers began to take on new hope.

Finding the Way

Not having succeeded in finding a suitable cash crop, the farmers turned to livestock raising as a partial solution to their difficulties. The soil provided good pasture and hay crops, and small amounts of grain could be raised to supplement the forage. But to obtain livestock required more capital than most of the farmers possessed. It was difficult to borrow, for interest rates in the county ran as high as twenty-five per cent. Even the little capital which a few brethren did possess was often used to help those in dire straits.

By 1912, however, a number of the farmers were beginning to acquire flocks of sheep. The sheep fared well on the pastures, but were detrimental to the clover, cropping it too close to the ground, especially in dry years. The greatest problem was that of marketing the sheep, due to the poor shipping facilities and the great distance from markets. Local livestock dealers took advantage of the farmers' plight by paying them low prices. Not until the farmers themselves shipped a carload to Buffalo did the local dealers begin to pay them fair prices for their sheep.

By 1916 and 1917 some of the farmers had accumulated enough savings to buy a few cows. In a few years dairy products were providing the long-sought cash item. By 1925 one farmer had developed the first sizable herd of high-grade cows. At present, a dairy herd is standard property on each farm. A creamery in Fairview, owned and operated by Ernest Shantz, purchases, processes, and sells the milk production of the community. From August 1945 to August 1946 the farmers sold to the creamery nearly 7,000,000 pounds of whole milk, plus 58,000 pounds of butterfat in the form of cream. The creamery sold outside the community some 318,000 pounds of butter, and 430,000 pounds of dried skim milk. In addition, 450,000 quarts of bottled milk, some sweet cream, and considerable quantities of ice cream were sold in surrounding communities and to the hundreds of tourists and game seekers

THE DAIRY HERD IS IMPORTANT

Some of the high-grade Jersey cows in the herd of Menno Esch and his son Claude. Dairying has become profitable in the Fairview community, with a local creamery purchasing and processing the milk.

Seedhouse on Gehman Farm

To our ever-growing circle of customers we say "Thank You" for your patronage and for your patience during these years when our service could not be all that might be desired. To those whom it has not been our privilege to serve we extend the invitation to make our house your headquarters for quality farm and garden seeds. We produce certified farm seeds, and invite your inquiries.

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which frequent the surrounding countryside. By way of contrast, the agricultural commodities purchased outside the community consist almost entirely of small amounts of concentrates and minerals used in livestock feed formulas.

An important factor in the success of the Fairview community has been the interest in government aid to agriculture. As far back as World War I days, the farmers were in contact with the Michigan State Agricultural Extension Service at Lansing. Agricultural specialists were consulted to help analyze the soil, to recommend crop-raising procedures, to find a hardy strain of alfalfa which could withstand the rigors of a northern Michigan climate, and to give information for developing concentrated dairy feed formulas. Agricultural speakers were engaged for occasional farmers' meetings which were strongly supported by the Mennonite farmers of the community. The county agricultural agent has been of great help to the farmers. Recently he was influential in obtaining farm deferments for a number of the young men of draft age. Top clover-seed prices have been obtained by marketing the seed through the Alcona County Seed Growers Marketing Association.

Dairy-herd testing is carried on by many of the farmers, the practice having been started some twenty years ago when the dairy industry was becoming firmly established. It was important that all "boarders" be culled from the herd in order that the narrow margin of profit be not cut further. Much of the present-day testing is carried on through the Department of Agriculture Dairy Herd Improvement Association.

Latest Pioneering

The most recent enterprise of the farmers in Oscoda County has been participation in the development of a new breed of dairy cattle in the United States. In 1936 the United States Department of Agriculture imported twenty Red Dane cows and two bulls from Denmark. These have been under test at the U.S.D.A. Experiment Station at Beltsville, Maryland.

PROGRESS IN LIVESTOCK BREEDING

A Red Dane bull on the farm of Arnold Handrich and Sons is one of a number loaned to farmers in Oscoda County by the United States Department of Agriculture. This experiment in livestock breeding promises some success. Clifford Shantz reports an annual increase of sixty-eight pounds of butterfat from four first-cross Danish daughters over their grade dams.

VIRGINIA State Tuberculosis Sanatorium; vacancies for nurses' aides. Also two-year course nursing school in tuberculosis for high school graduates. Nurses completing two years satisfactorily may take third year of training in general hospitals.

For information write Superintendent of Nurses, Catawba Sanatorium, Catawba Sanatorium, Virginia.

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Inquiries solicited.

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Martins

Park View Harrisonburg, Va.

Young bulls from this herd are being used to build up grade herds in Oscoda County, one of the three counties in the United States (all three in Michigan) where these bulls are available. Consistent breeding for production has built up this dual-purpose breed in Denmark to a point of high average milk production. Striking results in this country have been recorded where Red Dane bulls have been crossed with ordinary grade cows. Dam-and-daughter comparisons of four cows on the farm of Clifford Shantz, near Fairview, show an average annual production of 68 pounds more butterfat from the first-cross Danish daughters over their grade dams. Third-cross females may be registered with the American Red Danish Cattle Association, recently formed. Production records must be kept on all Red Dane cattle, and on all pedigrees there must be a production record extending back three generations. The benefits of this new strain are being realized by the farmers at Fairview through consistently expanding milk checks.

The village of Fairview has a population of only one hundred and fifty. About sixty per cent of the village and community are Mennonite. The Mennonite Church, with a present membership of three hundred and fifty-three, is the only church within five miles of Fairview. The nearest Mennonite community is one hundred miles away. These factors tend to give the community a feeling of solidarity and unity. The congregation has been active in supporting relief work, Civilian Public Service, and missions. Nearly $5,000 was contributed to these causes from April, 1945 to March, 1946. Mennonite stores and industries in Fairview include the creamery, a cement block manufacturing concern, a carpenter shop, a feed store, a hardware store, two garages, a grocery store, and a locker plant.

Factors Contributing to Success

In summarizing the factors which have led to the success of this community, several points stand out clearly. The first factor is the strong determination of a number of people to make success out of failure, to overcome the odds against them, come what may. Without this determination no community can tackle the economic problems which are ever present and find the will to face problems rather than to move away from them. Secondly, there was the presence of devout leadership both in the ministry and among the lay members. Thirdly, there was a readiness to obtain expert help and guidance for the solution of agricultural problems. The free service of the Department of Agriculture, the county agent, and other agricultural agencies have stood the Fairview farmers in good stead on many occasions. Lastly, there was the realization that a strong church cannot be developed without a satisfactory degree of economic stability. To attain this, a sacrifice had to be made. The results seem to justify the course taken.

The Mennonite community does not need great wealth, but it does need economic security. A community struggling to maintain its own existence has little vitality left to be of Christian service in regions beyond. Many communities, blessed with natural resources as great as those of Fairview, Michigan, have continued to struggle for decades because they lack the four things mentioned above. As we study our strengths and weaknesses, let us plan and work together to the end that our communities may evidence a good stewardship of the natural blessings which God has given us.

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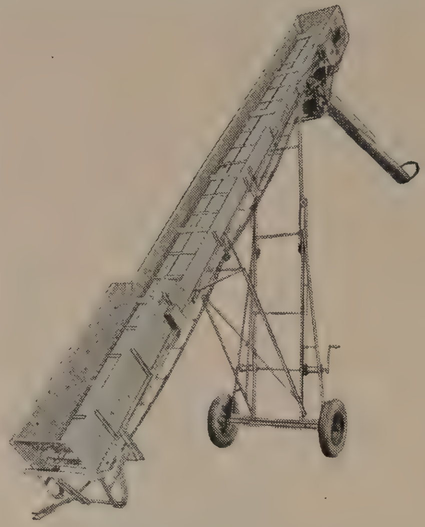
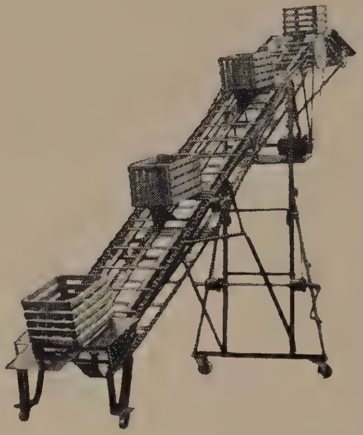
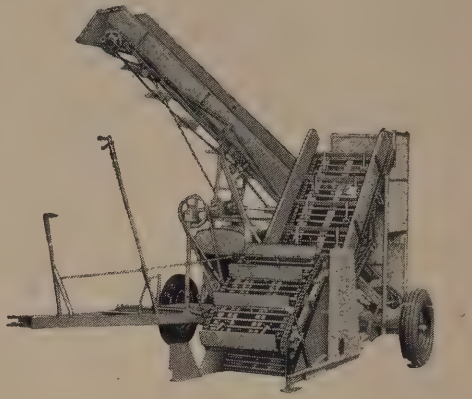


King-Wyse Bale and Corn Elevators are of trailer type, two section frame construction, with all steel being electrically welded. Built with wood side-boards until steel is obtainable. Sections easily assembled with only four bolts. Roller bearings throughout. Drive is of cut tooth sprockets and silent roller chain. Automotive type axle with Timken bearings, 16 x 600 drop center wheels. Inside width, 22⅜ in., extreme delivery height of bales, 20 feet. Construction of this type is unsurpassed.



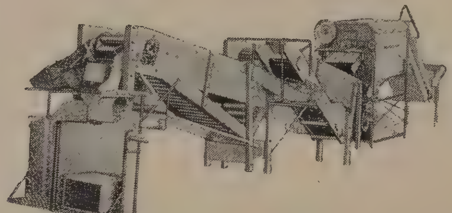
The King-Wyse Crate Stacker is constructed almost identically like the Bag Loader. Designed to handle open crates and carry them up in a nearly level plane. An indispensable machine for the large onion growers.



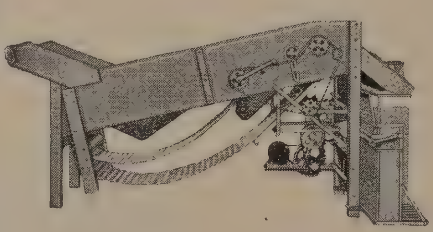
King-Wyse Sugar Beet Loaders are constructed almost entirely of steel, securely braced and bolted, easily set up and accessible. Roller bearings throughout. All drives are of cut tooth sprockets and silent roller chain. Drive gears are self-contained, Timken bearing mounted and run in oil. Axle also employs Timken bearings. Has a capacity of over a ton of sugar beets per minute.

The traditionally high standards maintained by KING-WYSE engineers are built into each labor-saving machine in our line. We keep uppermost in mind a machine that will operate in adverse conditions with lowest repair and upkeep possible. Costs are never considered when they conflict with service.

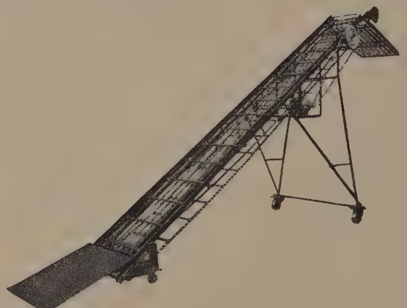
When in need of labor-saving equipment, contact your farm implement dealer. If your dealer is located in open territory, we will be pleased to work with him.



This unit washes or dry cleans, grades and weighs potatoes in one continuous operation. Automatically weighs any desired weight from 15-lb. paper bags to 100-lb. burlap bags. Cut shows one side of weigher equipped for 15-lb. paper bags, other side for 100-lb. burlap bags. A 6-ft. roller picking table is provided for hand inspection. Can be purchased without washer and dry cleaner.



This unit grades potatoes or onions into three different sizes. Equipped with automatic weigher. Can be hand operated or driven by electric motor or small gasoline engine. Extra length is built into grader to provide space for hand inspection.



King-Wyse Bag Loaders are of all-steel construction, equipped with roller bearings, roller chain, and cut tooth sprocket drive, a combination that makes an easy running machine. Another highly important feature is the all-steel construction of the elevating or loading web.

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Well, now since you know the season, how about some good ideas on food? Rumors are out that sugar will be off ration soon. So pies and cakes, good and sweet, and frosted would be excellent. There is nothing like this good home baking to go with cabbage slaw, applesauce and a good juicy, tender pot roast done with onions, carrots, and potatoes—simple fare! That's what I say! Something that will fit a man to do the heavy work needed to keep the home fires burning and the bread box filled. The barn plays a very important role in the world's history. It is the headquarters of the man who keeps everybody going. Just how much could a hungry doctor, lawyer, or merchant do? The first need of man is food. So as I look out of the barn door over the acres where there will be corn, potatoes and fruit, I am happy that my pathway runs through pleasant farming ways. I thank God that He has chosen me to help Him feed His hungry ones.—By a Farmer, in the "Warwick River Tide."

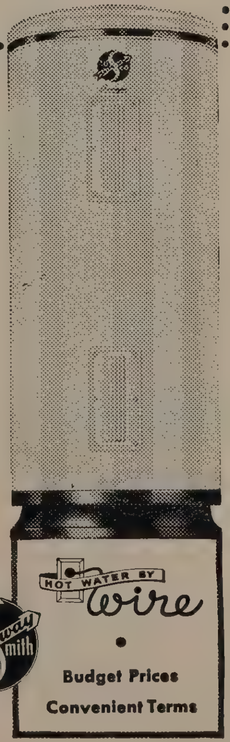
Just a Bit of Spice

At a certain mission station children in summer Bible school had been told the story of God leading the children of Israel through the wilderness. The miraculous feeding by manna was a part of the instruction. Later when one of the children retold the story it was somewhat in this fashion: "In the morning they went out and picked up the vitamin pills which God provided for them."

To Mrs. M. David Brubaker, Route 1, Mount Joy, Pennsylvania, goes a year's subscription to THE MENNONITE COMMUNITY for the following household short cut:

When singeing chickens, use wrapping paper rather than newspaper. Printed paper makes the chicken black; brown or white wrapping paper doesn't. Also, rubbing the wet chicken with baking soda helps to make it clean much quicker.

Remember, a year's subscription for the best household short cut, for the ladies, and the same to the men for the best practical suggestion for improving efficiency about the farm or business. The closing date for May contributions is March 20.



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Thut Leghorn Farm, West Liberty, Ohio	26
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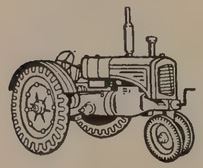

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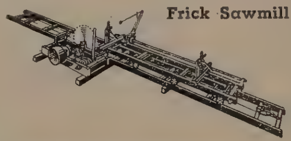

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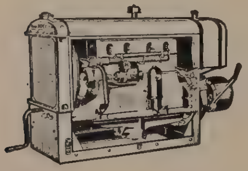

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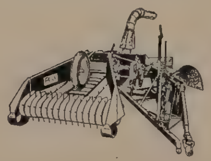

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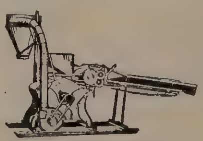

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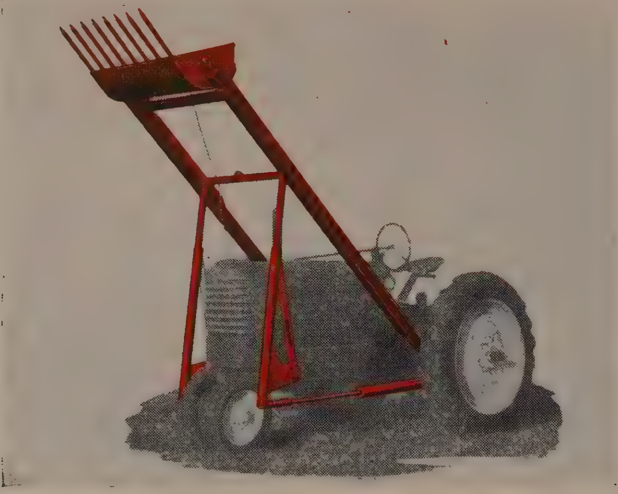

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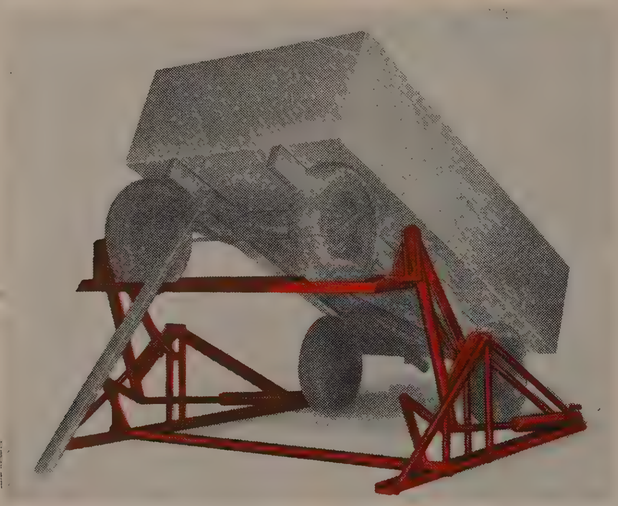

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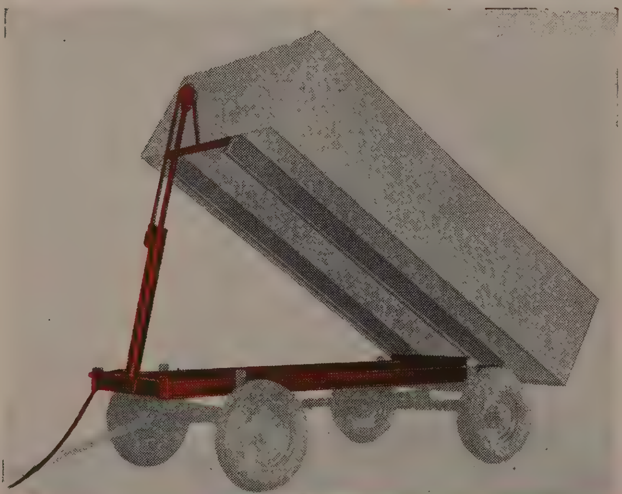

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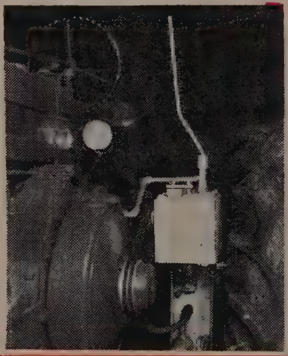

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THE MENNONITE COMMUNITY

MAY, 1947

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THE MENNONITE COMMUNITY

MAY 1947

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SORRY!

On page 7 of the March issue the last sentence of Oliver A. Snyder's article was not completed. It should have read: "If we can, then I feel we can hold our youth for the church and for a continuance of our way of life."

The picture on page 7 of the March issue should be credited to the Soil Conservation Service.

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"Everything Beautiful in Its Time"

(Ecclesiastes 3:11, R.V.)

He has made all things lovely in their time,
The seasons find perfection in His soul
And thrill to fragrant life at His control.
He has made all things lovely in their time.

He has made each thing fair; maturity
Brings forth the secret wonders of His plan.
And if His wisdom too has molded man
Then shall I fear what He will do to me?

—Miriam Sieber Lind

INVESTMENT IN PEOPLE

In Virgina's Blue Ridge Mountains are large areas sparsely settled with rugged mountain folk. At the Mount Hermon Church, located eleven miles from Elkton, Virginia, worship services and Sunday school have been held for over ten years. The present building, shown above, is to be replaced by a substantial stone church building half a mile away. Frequently the public school teachers in these mountain areas are active in the community's church and social life.

This World's Goods

by Milo Kauffman

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

The fact of divine ownership is given here in no uncertain words. This is in accordance with the teaching of the whole Scripture.

THE BIBLE TEACHES

That we are not our own

". . . ye are not your own? For ye are bought with a price. . ." (I Corinthians 6:19, 20). This is a startling statement to proud man. He likes to think that he is his own boss and can do as he pleases. Yet God has given us this life and He will take it again to Himself in His own time. Man plans, but often his plans do not carry. About two years ago my father planned to build a home where he and mother could spend the rest of their lives. He had the basement dug and the walls poured; then God took him home. He never lived to see his plan carried out.

That the land belongs to God

". . . for the land is mine; for ye are strangers and sojourners with me" (Leviticus 25:23). Sometimes we hear people say, "I have so many quarters or so many sections of land. This quarter is mine; that quarter is mine." According to God's Word that is incorrect. That land belongs to God; He has merely entrusted it to man. He has told man to till the ground and dress it, but He has never given it to man.

That the cattle belong to God

"For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10). It is a sobering thought that even the livestock that we have are not ours. They belong to God, but He has entrusted them to us and we are His stewards.

That the silver and gold are His

"The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). We sometimes hear man boast of how much wealth he has accumulated. It is well for us to remember that it is God that gives power to get wealth, and that again this wealth has merely been entrusted to us by a God who expects us to be good stewards. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come" (Luke 19:13). The Word of God also teaches that as stewards we are to minister, that we are to be faithful, and that every man should give. Failing to give to God's work constitutes robbery.

THE BIBLE AND MONEY

Someone has said that one verse out of every six in Matthew, Mark, and Luke refers to money. Sixteen of the thirty-eight parables of our Lord deal with money or possessions. If you should take your Bible and place a silver star beside every verse that deals with this theme, you would have a Milky Way from Genesis to Revelation, with the stars most numerous about the star of Bethlehem. One might accuse the sacred writers of being materialistic because of this emphasis. I think there are good reasons why we have this emphasis in the Word of God: first, because of the emphasis that man places on possessions; second, because of what money really is and the place that it plays in the life of man. One may refer to money as "filthy lucre" or "cold cash," but it is more than that—it is life; it is energy of body and mind transferred into currency.

If one works for five dollars a day, that five dollars represents one day of his life. If he spends it for a pair of shoes, he is giving one day of his life for that pair of shoes. If he puts it in the offering plate for missionary work in China, he is giving one day of his life to the work of God in that field, because that five dollars represents one day of his life.

Recently a teacher agreed to teach in a church school for one third of what she could get elsewhere. That girl was saying, "I will give two thirds of my life to the work of God and the church." There is a close relationship between the giving of life and the giving of property. "God so loved . . . that he gave." Love must give. One can give without loving, but one cannot love without giving.

PRINCIPLES OF STEWARDSHIP

If we are true Christians and faithful stewards of God, we will recognize the following principles:

Divine ownership and human stewardship.

We will not take the attitude, "It is mine; I made it," but rather, "It is God's; He has entrusted it to me."

We will be careful how we get money.

As good stewards we will recognize that to get money dishonestly or in wrongdoing would not be pleasing to the divine Owner.

We will be careful how we use the means entrusted to us because we are using Another's money.

As good stewards we will want to please the One to whom all things belong.

We will give liberally to the work of the Lord.

He who has and does not give is holding back what rightfully belongs to God.

We will make careful investments.

The Lord rebuked the slothful servant because he did not use his lord's money and make it to increase.

As good stewards we will make provision for safety and use of what has been entrusted to us after we are gone. One man whom God has blessed with considerable of this world's goods is nearing the end of life, but has made no provision for the wealth—perhaps fifty to one hundred thousand dollars—which the Lord has entrusted to him. Should he be called from this life, the question that was asked the rich man could be asked of him, "Then whose shall those things be?" Part would go to the state, some to the heirs, and likely the lawyers would get their share. Is this good stewardship? Can the Lord say to such a one, "Well done, good and faithful servant"?

Money should be kept subordinate.

Money is a wonderful servant, but a hard master. This is shown by the rich young ruler and the rich fool. Many people are unhappy because they are slaves to money when they might be happy by making money their servant. The golden calf need not be worshiped. It can be turned into Bibles, good books, churches, schools, libraries, etc.

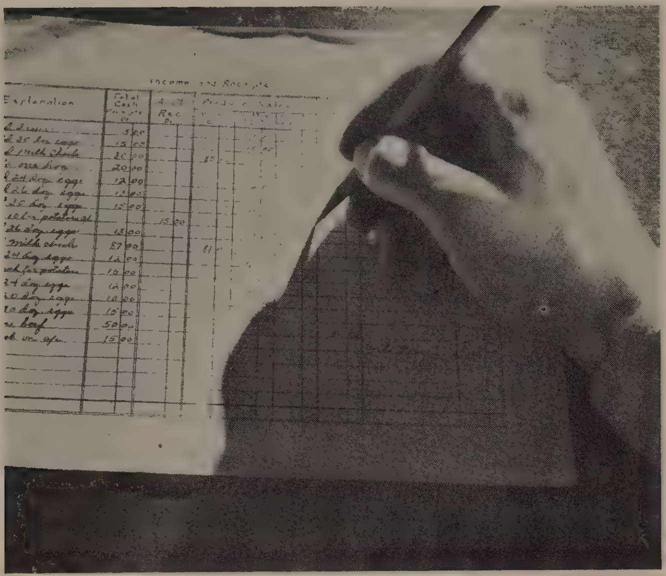
"Make to yourselves friends of the mammon of unrighteousness" (Luke 16:9).

THE GOOD EARTH

Out of the earth and its resources, man, in co-operation with the Creator, makes his home and his bread. He can also create a fellowship through good stewardship and sharing.

The Value of Farm Accounts

by E. I. Culp



FARMING IS BUSINESS

Farm accounting and farm management have been called the application of horse sense to agriculture. A good farmer is more than just a tiller of the soil. He has a knowledge of his investments, labor costs, receipts and expenses, and production of crops and livestock. The keeping of careful records will show him where he is going.

Certain Mennonite communities are referred to as being some of the best-farmed areas in the country. However, at a recent meeting it was shown that even in these communities, although there may be no gullies on the farms, there is widespread sheet erosion. On many farms the subsoil is starting to show through. The time is rapidly approaching when it will be a much more expensive job to keep up production on these farms.

I believe we should squarely face some pertinent questions. Are we holding our topsoil so the next generation will have as good a soil to farm as our fathers had? Are we increasing the production of our farms by increasing the soil fertility, or are we doing it only by using higher-yielding crops which take even more fertility out of our soils? Are we teaching the next generation to do a better job of farming than we have done? In short, do we deserve the reputation of being good farmers, or are we just good fertility miners? How many Mennonite farmers are keeping accurate and detailed records on their farms so that by the end of the year they know where and how they have made their profits and losses, what practices should be intensified, changed, or dropped?

Illinois has about 3,200 farm account keepers who are keeping accurate records in co-operation with the Department of Agricultural Economics of the University of Illinois. Bureau County, which is a typical Illinois County, in 1945 had thirty-nine co-operators. Their farms averaged 229 acres, and represented an average investment of $59,914; average income of $14,106; and expenses of $6,864. This data is taken from Illinois Farm Economics, printed by the University of Illinois.

Quoting from this paper: "The data in this report represent better-than-average farm conditions because the accounting farms are larger than average, have crop yields above average, and on the whole are operated with greater-than-average efficiency. Differences between all farms and the accounting farms in 1945 are shown in the following table:

Item	All Farms	Accounting Farms
Average size, acres	153	255
Corn yield an acre, bushels	45.2	52.2
Average gross cash income per farm	$9,664	$13,376

"Earnings for the farms included in each area vary widely. Much of the farm-to-farm variation is due to the managerial ability of the operators and to the manner in which the farms are organized and operated. The wide variation in rate earned on investment, net earnings per farm, and labor and management earnings indicates the opportunities which some farmers have for improving their incomes. These variations are largely due to factors over which the operator has some control."

Kinds of Accounting

In Illinois we have the Farm Bureau-Farm Management Service and the Simple Farm Accounts sponsored by the Department of Agricultural Economics of the University of Illinois. In the Farm Bureau-Farm Management Service, groups of about two hundred farmers form an association and hire a full-time field man. The field man visits each farm about four times a year, audits the account book and discusses with the co-operator any problems he may have. He arranges for field days and tours to farms where some outstanding practice is being performed. At these meetings experts from the College of Agriculture give discussions and demonstrations. At the end of the year the field man checks in the books, summarizes them and returns to the co-operator the account book, a summary and analysis.

The account book is set up in such a way that a complete record of the farm business may be kept with a minimum amount of effort. The entries include land use and crop records; inventories, cash expenses, cash receipts, and depreciation totals on livestock, feed, grain and seeds; operator and landlord expenses and receipts; capital purchases, capital sales and continuous depreciation tables.

The field men also become income tax experts and for a small additional fee will help the co-operator make out his income tax report.

In the Simple Farm Accounts a similar book is used, but there is no field man. The University has been standing the expense, except for the books. They are shifting these co-operators to the Farm Bureau-Farm Management Service as rapidly as possible. In 1940 there were 2,492 farmers using the Simple Farm Accounts, and 680 farmers co-operating with the Farm Bureau-Farm Management. In 1945 there were 1400 in the Simple Farm Accounts, but 1800 in the Farm Bureau-Farm Management.

The co-operators in the farm accounting projects are keeping these records because it pays them to do it. Prof. M. L. Mosher has often stressed the point that keeping farm accounts leads to better living. The Illinois Four-H Clubs have two accounting projects: Farm Accounts and Farm Planning. These have given good training to the young folks. Much the same type of farm accounting projects are available in other states. If you are interested, contact your county agricultural agent.

A LINEAGE OF FARMERS

Since colonial days farmers in southeastern Pennsylvania have carried on, in varying degrees, the farming traditions brought with them from central Europe. Among these are the Mennonite and Amish farmers. They have sought to practice constructive farming methods through diversified crops, use of lime and manures, and the passing of farms from one generation to another.

This span of four horses was pictured in May, 1946, on the seventy-acre farm of Noah Shirk, at Goodville, Pennsylvania. The farm is located in eastern Lancaster County, long known for its reputation as a stable and productive farming section.

The Meaning of Rural Life

by O. E. Baker

The farmer tends to think in terms of plants and animals, of birth and growth and death. The city man, on the other hand, tends to think in terms of wheels and levers and machines, or of buying and selling. Whereas agriculture is founded on life processes, particularly as influenced by soil and weather and the laws of inheritance, urban occupations are founded on manufacturing and commerce, and the activities are mostly carried on indoors. To the city child milk is associated with a bottle, not with a cow; an apple comes from a box not from a tree; and these early impressions influence, I believe, the ideas of later life.

As a consequence the farmer's philosophy of life is primarily organic, whereas the city man's philosophy usually is mechanistic. The farmer lives in a natural world; the city man in an artificial world. Because of his occupation the farmer's thoughts are largely biological, whereas the city man's thoughts are largely physical or economic. In farming the family is the economic and social unit—it is difficult, almost impossible, to farm without a wife, and children can help with the work from about ten years of age onward. In the city, on the other hand, the individual is the economic unit—a wife adds little, if anything to the family income unless she works outside the home, in which case it is difficult to rear a family; and children involve expense, with little if any return, from birth till marriage. It costs generally two to three times as much to rear a child in the city as it does on the farm.

Perhaps because of the open air, and the contact with nature, perhaps because the farmer sees the stars at night and observes the progress of the seasons, perhaps also because of stronger family ties, farmers and farm women tend to think of the past and the future; city people, it seems to me, tend to think more about the present. Thrift has been called into question by many

[Continued on page 31]

The

COMES THE STORM

In the late afternoon storm clouds gather over a farm in Ontario, Canada.

THE CLOUD

I bring fresh showers for the thirsting flowers,
  From the seas and the streams;
I bear light shade for the leaves when laid
  In their noonday dreams.
From my wings are shaken the dews that waken
  The sweet buds every one,
When rocked to rest on their mother's breast,
  As she dances about the sun.
I wield the flail of the lashing hail,
  And whiten the green plains under,
And then again I dissolve it in rain,
  And laugh as I pass in thunder.

—Percy Bysshe Shelley

The weather is of great importance to the farmer's business. Crop prices may be more important to some farmers, but the weather has a strong influence even on prices. Every farmer has a keen interest in the weather. When he gets up in the morning he is likely to look at the sky, note the direction of the wind, and plan his day's work according to what he thinks the weather will be. This is true even though he may be able to obtain the government forecasts by turning on the radio.

The weather service, like the postal service, is a governmental function for the benefit of everyone—and an indispensable one in our complex modern civilization. We have become accustomed to taking our weather forecasts for granted. They are an important part of our daily newspapers and news broadcasts. Weather is usually the first topic of our conversations. Our chats may begin and end with an expression like this, "Well, the paper says rain," with little thought of all that is involved in the making of this forecast.

Production and communication today are divided into specialized compartments. In each compartment a few workers perform vital service for all the people. Today a relatively small number of able or successful farmers feed the rest of the population, and this vast undertaking would be impossible without the aid of science. Results of scientific research in many fields, including weather science, are constantly used by the modern farmer, whether he knows it or not. Important long-range forecasting work in which the Weather Bureau is now engaged grew originally out of the needs of agriculture.

One of the greatest upsetters of human plans and activities is the weather. It must always be taken into consideration in order to achieve smooth operations in agriculture and industry. There is much pressure in modern times for a more and more elaborate, refined, and accurate weather service.

The beginnings of the study of the weather are lost in antiquity. The earliest known effort at a systematic discussion of weather phenomena was by a pupil of Aristotle (384-322 B.C.). A pupil of Aristotle wrote treatises on winds and weather signs. Then for two thousand years meteorology stood still. ("Meteorology" is the science of the atmosphere. It includes the subjects of weather and climate. It does not include the study of meteors and other heavenly bodies, which properly belongs to astronomy. In the popular mind meteorology is often confused with astronomy and sometimes with metrology, which deals with weights and measures. Meteorology has little to do with heavenly bodies except for the sun as a source of radiant energy.)

Advances in meteorology were made with the invention of the thermometer by Galileo in 1607 and the invention of the barometer by Toricelli in 1643. Thereafter weather records became more accurate, but the daily weather service as we know

Topic of Weather . . .

by Ivan W. Brunk

it now could not be established until the telegraph was invented and a widespread system of observation organized. The first systematic observations and weather charts were made in Europe early in the nineteenth century. In America, Espy established a service of daily synchronous observations, studies in detail of the behavior of storms, and published a book, "Philosophy of Storms," in 1841.

Cleveland Abbe, as director of the Cincinnati observatory, 1869-1873, demonstrated the practicability of weather forecasts based on daily telegraphic synoptic charts, and in 1870 joined the U.S. Signal Corps to organize and direct its weather forecasts. He has often been called the "father of the Weather Bureau." An act of Congress in 1890 created the Weather Bureau and made it responsible for the general weather service of the nation. In 1940 the Bureau was transferred from the Department of Agriculture to the Department of Commerce.

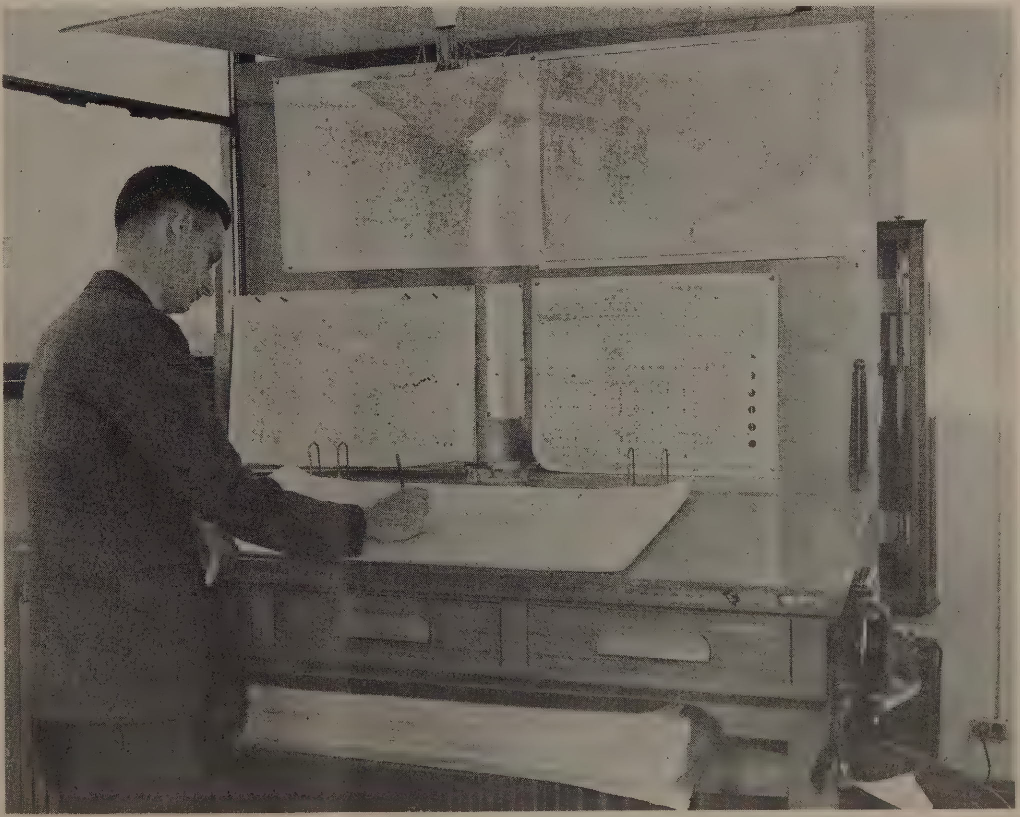
It should be of interest to farmers to know that one of the first responsibilities of the Weather Bureau was to provide meteorological information for the "benefit of agriculture, commerce and navigation." Subsequent legislation extended its responsibilities in the field of weather and climate until its service now applies to civil aeronautics and other modern fields, as well as to general agricultural, commercial, industrial, and transportation interests.

The Weather Bureau is probably best known through its general weather forecasts. These are issued four times daily, and given wide distribution by the press and radio. Special warnings of storms, cold waves, and the like are distributed whenever severe weather conditions are expected. The forecasts and warnings for the various states are prepared by twelve district forecast centers. For example, the Chicago forecast office makes the forecasts for the following states: Illinois, Indiana, Michigan, Wisconsin, Iowa, and Minnesota. Local airport and city offices in several hundred large cities serve local agricultural, aviation, and business interests everywhere. These stations not only report their weather observations, but make forecasts for their local areas, distribute weather bulletins and forecasts, and assist in the compilation of climatological information.

The flood-forecasting service of the Weather Bureau is taken by the public as a matter of course, but it serves nearly one thousand cities, towns, and communities. A special hurricane-warning service is maintained along the Atlantic and Gulf coasts. Storm warnings for the benefit of shipping are displayed at more than three hundred points along the Atlantic, Pacific, and Gulf coasts and the Great Lakes. These warnings and marine forecasts are also broadcast by radio. Special frost warnings are issued in many fruit-raising areas, and fire-weather forecasts are made for many state and national forests. A large weather map is published daily by the Weather Bureau, and distributed from Washington, D.C., to subscribers. In addition, a number of newspapers print small, or wire-photo weather maps.

IN A WEATHERMAN'S POST

Ivan W. Brunk marks a weather chart in the observatory of the Weather Bureau station at Chicago's municipal airport. Weather forecasting over radio station WLS is part of his work.



GRANDMOTHER'S

TRADITIONAL PENNSYLVANIA DUTCH RECIPES FOR MODERN COOKS

Aunt Lizzie's Fastnachts

¼ cup mashed potatoes
½ cup sugar
1 ½ cups potato water
5 ½-6 cups Pillsbury all-purpose flour (sifted)
¼ cup butter, lard or vegetable fat
½ tsp. salt
2 eggs well beaten
1 cake Fleischman's yeast dissolved
in ¼ cup lukewarm water

Boil a medium-sized potato very soft in 2 cups of water. Drain off water and save. Mash potato. To ¼ cup mashed potato in large mixing bowl add ½ cup of sugar. Mix until smooth. Add fat and salt. Pour on gradually 1 ½ cups hot potato water or additional hot water to make 1½ cups, stirring until sugar is dissolved and fat melted. When lukewarm, add well-beaten eggs and yeast dissolved in water. Add about 5 ½ cups Pillsbury all-purpose flour gradually, stirring with a spoon until too stiff. Then work in with fingers. The dough will be sticky. Do not turn it out on a board, but work as well as possible in large mixing bowl. Do *not* add flour until the dough no longer sticks to fingers as in other dough mixtures or the mixture may be too stiff. Cover and set aside to rise in a warm place until light (2 ½-3 hours) and a little more than double in bulk. Turn out on a well-floured board or cloth-covered pastry board. Fold over lightly several times and shape into a ball, but do not knead. Roll out one-fourth inch thick. Cut with doughnut cutter. With large pancake spatula remove to a large cloth-covered board. Cover with cloth, put in a warm place, and let rise until light and double in bulk (about 2 ½ hours). Fry in deep fat until golden brown.

Yield: 35 medium-sized Fastnachts.

Shoo-Fly Pie

Liquid mixture

⅔ cup table molasses or equal parts baking molasses and table syrup
1 egg yolk well beaten
½ tsp. soda dissolved in ⅔ cup boiling water

Combine these ingredients and pour into large pastry-lined piepan. Top with crumb mixture (below) and bake in a moderately hot oven, 375°, for 30-40 minutes.

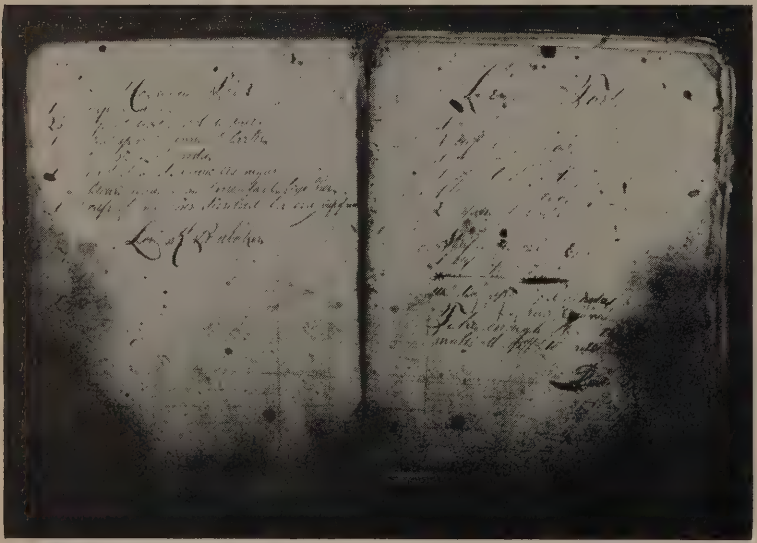
Crumb mixture

1 ¾ cups flour
1 cup brown sugar
¼ cup butter and lard or vegetable fat
⅛ tsp. each of ginger and cloves
¼ tsp. nutmeg
½ tsp. cinnamon
½ tsp. salt

Mix dry ingredients. Add fat and mix with pastry blender.

LEGACY OF A COOK

This picture of an old cookbook is one that doubtless could be duplicated in many homes. The cookbook is the property of Edith Witmer, 136 College Avenue, Elizabethtown, Pennsylvania. The signature of a Levi K. Brubaker at the end of the molasses pie recipe suggests that men once did something to preserve recipes.



While awaiting my turn in a doctor's office, I was casually turning the pages of a popular current weekly when my attention was attracted by an article on "Mennonite Menus." One statement that especially attracted my attention was this, "No Pennsylvania Dutch housewife owns a cookbook." Being a Mennonite of Lancaster County, Pennsylvania, I rise up in protest to that assertion, for I prize highly several cookbooks that formerly belonged to my grandmother and which contained recipes from great-grandmother, great-aunts, other relatives and friends. Possibly the writer of that article was not referring to the written recipe books handed down from generation to generation. However, printed cookbooks were also used. I can recall numbers of them in our household from earliest childhood days, particularly an old one at least two thirds the size of Webster's unabridged dictionary. I am sure this was also typical of other Lancaster County homes.

A close examination of these hand-written recipe books is most interesting and entertaining. Let us turn the pages of the ones illustrated in the accompanying photograph.

The first impression is that they have received hard usage. One half of the backs are broken off and the edges of the pages

COOKBOOKS

by Edith Witmer

READY TO EAT
A cut of shoo-fly pie made from the traditional recipe of the old cookbook described on these pages

are irregular and yellowed. The handwriting is varied and interesting. I can recognize some; others are unfamiliar. Contributors to the book frequently wrote their own recipes, attaching their names. It may be surprising to some people to know that not all who contributed recipes were women, for a few names of men appear on the pages.

Certainly these cookbooks are not provincial, for we find such recipes as French rolls, German charlotte russe, Franklin County jelly roll and Scotch scones intermingled with typical Pennsylvania Dutch recipes such as Fastnachts (a Shrove Tuesday tradition), Schnitz and Knepp, crumb cake, Sunday potpies and shoo-fly pies. This is understandable when we realize that the early settlers included others besides Pennsylvania Germans. East Donegal Township was partially settled by people from the north of Ireland, from which the township derives its name. Scotch names are frequently found in the cemetery of the historic Donegal Presbyterian Church.

Indefinite units of measurement or no specified amount of some ingredients are also common in many recipes. For instance, a recipe for pear butter calls for 6 "buckets" of pear snits, 5 "buckets" of water and 40 lbs. of sugar. In Aunt Carrie's biscuit recipe I find these amounts: 3 "tins" of flour and 1 "tin" of buttermilk. All kinds of batter and dough recipes appear frequently without an exact amount of flour. Again, amounts are designated as a "bag" of salt, a "bowl" of milk, a "little" butter and lard, flour "to stiffen." Occasionally amounts were specified by weight rather than measure. There was no place in these kitchens for inexperienced cooks. Artists, with an innate sense of correct proportions and right consistencies, were needed. This was acquired by much observation and practice.

Unusual expressions, as well as unusual spelling of words appear. A recipe for egg cheese implores the cook "please do not stir." Flour is occasionally spelled "flower." Chocolate appears as "chocklate."

A recipe which I am sure has never been seen in a modern cookbook is the one for "Funeral Cake," a plain cake batter traditionally baked in pie plates and cut in wedge-shaped pieces. In horse and buggy days, funeral services were usually held in the forenoon. The noon meal was served in the basement of the church to hundreds of people. The menu invariably followed a traditional pattern for such occasions. Modern means of trans-

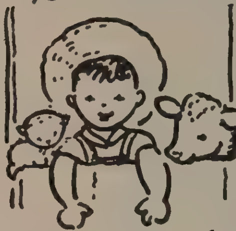
[Continued on page 27]

THE YOUNG COMMUNITY

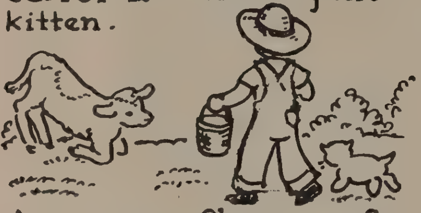
"The year's at the spring and day's at the morn;
Morning's at seven; the hillside's dew-pearled;
The lark's on the wing; the snail's on the thorn;
God's in His heaven—all's right with the world!"

Robert Browning, in PIPPA PASSES

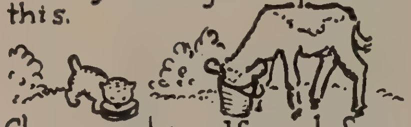
A PICTURE STORY



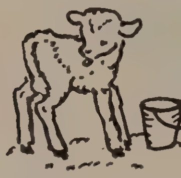
This is Clover and Carrot and Sam. Clover is a calf and Sam takes care of her. Carrot is a little yellow kitten.



As soon as Clover sees Sam coming she gets up, like this.

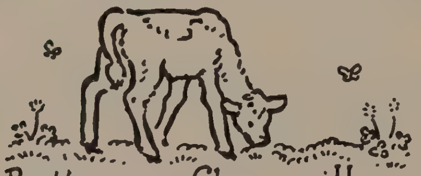


Clover gets calf meal for breakfast. Carrot gets milk.



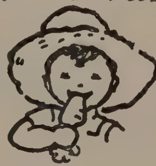
After Clover is through eating she washes carefully, everywhere but behind her ears

After Carrot is through eating she washes carefully too, *even* behind her ears!



Pretty soon Clover will go to the meadow and eat some good sweet clover.

But never, never, never will Carrot eat carrots, not even one. She will give all of those to Sam!



JIM GOES FISHING

Jim Landis was going fishing. He had worked hard all morning. Now he was taking a vacation. What else can a boy do when it's spring and he knows that every plowed field is filled with juicy fishworms and that every creek is filled with foolish fish that are just longing for a good square meal? Jim cocked his homemade fishing pole over one shoulder and carried his squirming bait in a tin can. It was the day for fishing!

The grass felt cool to his bare feet. Jim went back the lane and then took a short cut through a pasture field to the woods. Just at the edge of the woods he stopped suddenly and looked sharply at the ground. What was this? An Indian arrowhead! There were marks on it where it had been chipped out of flint. Once the Landis farm and all the farms around it were the hunting ground of the Miami Indians.

"Maybe this very arrowhead was shot by a chief," Jim thought. "Maybe Indians fished in our creek. Maybe there was a wigwam right where I'm standing. Maybe . . . " A dozen thrilling pictures flashed through Jim's mind. He wondered why nothing exciting happened nowadays. "There are no Indians around, or pirate gold to discover, or anything. There aren't even any bears or wildcats except in zoos," Jim thought. He couldn't think of a single adventure left for him. It made him feel downright bored with living on a farm in the twentieth century—not long, though, because it was spring and he was going fishing.

Jim stuck the arrowhead into his pocket and went down to the creek. He baited his hook and waited to see what the first catch would be. It was warm. Jim stretched out on the bank. He put his straw hat over his face and thought about all the strange patterns the sunlight made shining through it. Nothing happened for a few minutes.

Then suddenly Jim sat up with a start. A gruff voice right behind him said, "Ugh."

"H-h-hello," Jim replied, trying to remember his manners. It was a real Indian chief, feathers and all.

"Me Big Chief Tomahawk. You Paleface Softie."

"No, I'm Jim Landis," Jim said, trying not to be offended.

"You Paleface Softie," the chief said again. "You think you have no adventure here. Ho! Ho! Ho!"

Jim felt a little scared. He asked Chief Tomahawk what he meant.

"Many things you can do. You be doctor some day maybe. You teach people how to keep well. Many people in great United States country never read Book you call Bible. You teach'em."

Jim blinked his eyes. He had never thought of that.

"You be farmer. Old land wear out. You teach'em how to make land new again. You be builder. No make ugly houses. Make heap beauty. Lots you can do when you grow up."

"Y-you mean, Chief Tomahawk, that I can some day be a doctor or a teacher or a farmer or a builder? Y-you mean I can begin to do things r-right on this farm?" Jim stammered.

"Ugh," Chief Tomahawk grunted, and vanished as quickly as he had appeared.

Jim was by himself again on the creek bank. The straw hat slid off his face, and Jim rubbed his eyes. He'd been asleep! Those fish had nibbled every bit of bait off his hook.

That night Jim said to his father, "You know, Dad, some Indians are pretty smart. Aren't they?"

"Yes, of course," was his father's surprised answer. Later that evening Father said to Mother, "Elsie, that boy Jim says queer things sometimes. You know very well he's never met an Indian in his life."

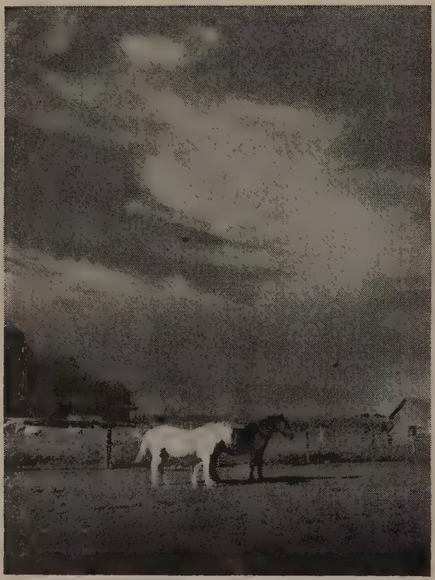
YOUNG COMMUNITY is a feature intended to serve the interests of young children and will appear in each issue. The design and content of this feature is the combined work of Ruth Carper, Oyster Point, Virginia; Norma Hostetler, West Liberty, Ohio, and Elaine Sommers, Kokomo, Indiana.

YOUNG COOKS

These girls are Lucinda and Miriam Hartman, from Nappanee, Indiana. Lucinda is fourteen years old. Miriam is eleven. They are getting supper. Both girls like to sew and cook. Lucinda takes home economics at school. She wants to be a dietitian. Miriam wants to be a nurse.

What do you do that other boys and girls would like to know about? Do you have a garden of your own? Do you know how to drive a tractor? Do you raise white mice? Send a picture of yourself and what you do, or a poem you have written, to "Young Community," c-o THE MENNONITE COMMUNITY, Scottdale, Pennsylvania. Maybe you will see it on this page.

EDITORIAL



The cover picture for May, 1947 is a rural scene near Wellman, Iowa.

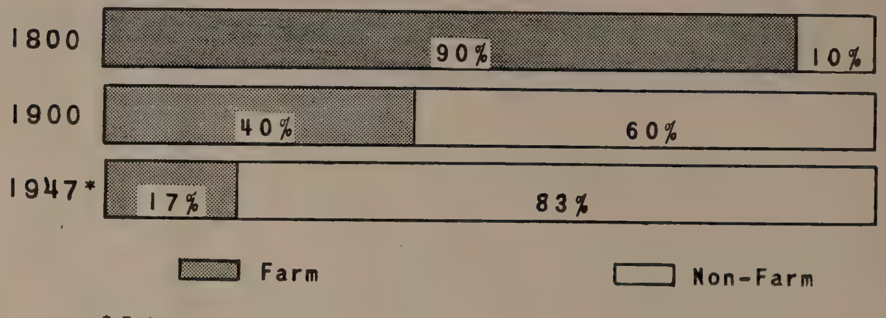
THE OLDEST FAMILY FARM

To date, the oldest family farm that we have been informed about is that of Franklin R. Herr, of Lancaster, Route 7, Pennsylvania. Since 1710 this farm has been in the family of Hans Herr, and the seventh generation is now occupying it. Is there any older? A free subscription will be given to the present owner of the farm that has been in the same family for the longest time. Send information to the editor.

CONFERENCE ON INDUSTRIAL RELATIONS

The audience in the Central Church at Archbold, Ohio was a varied one, of ministers, businessmen, and farmers, from a number of states and Canada. Presiding over each session was a member of the church's Industrial Relations Committee. In this picture, taken during the final session, Guy F. Hershberger is leading a panel discussion that dealt with the pattern of farming and industry at Archbold.

As Communities Change



* Estimate based on most recent figures.

The shifting of farm to nonfarm occupations has been marked in the last 150 years according to the estimates based on government and Bureau of Census figures.

The trend for fewer and fewer people to live on farms is illustrated above. Gradually over the years more and more of the nation's population have entered occupations in industry, trade, and transportation as well as becoming clerks, teachers, salesmen and so on.

This trend, we know, has had an effect on the typical Mennonite community. A survey made in one long-established community reveals that only about fifty per cent of its members now earn their livelihood by farming. The other fifty per cent are in factories, stores, banks, markets, trades, and other nonfarm occupations. Where the price of land is high and farms can be paid for only by long hours of hard work, other pursuits have become more attractive—such as employment in a factory, with an eight-hour day. Also, farm machinery has released many people from farms.

Whether such change is to be considered as progress, from the Christian viewpoint, is not necessarily our concern at this point. We all agree that machinery has relieved us from much drudgery and given time for other things. Work in factories and in businesses has brought needed opportunities and variety to community life. When it is pointed out, for example, that the nonresistant way of life is tested in the industrial conflict between capital and labor, we must be realistic and reply that unless our faith can be tested and tried it is hardly worth holding. And for that matter, this way of life is being challenged on the once quiet farm in the countryside.

The question comes: Will our communities, as they become more varied in vocations, still keep their Christian testimony? Will standards of equality and simplicity continue? Will there be freedom of opportunity for young people who want to begin a home? Will the testimony of the unequal yoke be kept? Will the spirit of brotherhood be maintained, or will the wealthy become more wealthy as the poor become poorer?

Something of an answer to this problem was set forth at the recent Conference on Industrial Relations held in mid-March at Archbold, Ohio. The Christian answer, the nonresistant answer, in community living and industrial relations, as it has to do with farming, employer-employee relations, labor unions, and justice in economic matters, was earnestly discussed. (See following pages for a report on this conference.)

All this was helpful. But perhaps even more helpful was the opportunity to see firsthand the workaday world of a Mennonite community that has established its own industries and businesses. If the future community is to be a healthy balance between agriculture and industry, the Archbold community has much to offer as an example.

The trend indicated in the graph is still going on. Close observers predict that in the future only ten per cent of the population may be farmers, with ninety per cent nonfarm in occupation. This would be the exact reverse of what our country was when it was founded.

Nearly ten years ago one of the church's spokesmen suggested a solution that would adapt itself to, and not futilely seek to change, this trend. It was, briefly, that Mennonites, where possible, should establish industries which would absorb "surplus" farm population. At the same time a strong farming program could be carried on in the community. The Archbold community has demonstrated that this twofold program can be practical, and that it need not make for isolation or prevent evangelistic outreach.

Many other communities have developed, or are developing, a similar program—a program, it would seem, to the gain and not to the loss of the church.

The Confe

Several times during the Conference on Industrial Relations (held on March 14 and 15 at the Central Church at Archbold, Ohio) the remark was made that such a conference with its issues and discussions would have seemed strange to most of the grandfathers of those present. Large-scale farming, increasing tenancy, mechanization of farms, labor unions, industrial employment, new opportunities for youth—these topics, it was remarked, would have been unfamiliar to past generations. But not all would have been unfamiliar to the forebears. They would have recognized a sincere concern for the church. They would have seen how there is still a desire to apply nonresistance and the simple Gospel to farming, business, and community living. They would have seen that their descendants still believe it is necessary for men to deal justly with each other if they are to love each other.

The Trend to Large-Scale Agriculture: Its Effect on the Mennonite Community was the topic of the opening session. Oliver A. Snyder, of Hespeler, Ontario, pointed out that the survival of a people depends on how they solve their agricultural problem. How can we make certain that the right people stay on the land? How can farming be made economically safe and agreeable? What can and what should the church do to change trends? The Canadian Deputy Minister of Agriculture, in addressing a farm group, said it is the duty of the government to provide the means for conscientious young people to begin farming. Is the church to be likewise concerned?

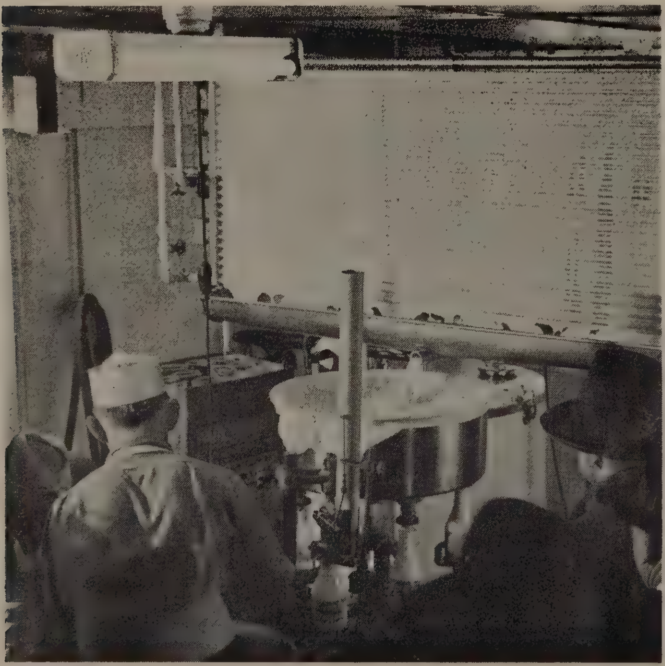
The discussions that followed this were given by Jacob Erb,

AT THE ARCHBOLD LADDER COMPANY

Furniture such as chests-of-drawers, dressing tables, and children's furniture is made here and shipped to nearly every state. Mail order houses such as Sears and Roebuck, Montgomery Ward, and others also buy here. No ladders are made at present because of shortage of materials. The company was founded in 1915 by William and Clarence Wyse.

AT HARRY NAFZIGER'S DAIRY

The half-day tour by the conference to Archbold's farms and industries began with a visit to a dairy. This dairy retails approximately 1200 quarts of milk a day in addition to handling ice cream. With the exception of the five delivery routes, the work is done by four members of the family. A 160-acre farm, with thirty-five Guernsey cows, is operated, besides the retail dairy business.



AT KING-WYSE, INC.

A portion of the crowd is photographed in the King-Wyse plant. This plant has forty-seven employees and manufactures potato-grading and cleaning equipment, automatic weighers, bag-loaders, crate-stackers, bin-loaders, corn and bale elevators, and sugar-beet-loaders. Products of the plant are shipped to many parts of the United States. Anticipated sales for 1947 are $500,000.

ence on Industrial Relations

Wellman, Iowa; Clayton Keener, Nottingham, Pennsylvania; and Noble Blosser, North Lima, Ohio. Certain trends are going on in the communities these persons represented. Among them are these: farm holdings are becoming larger and larger; more people earn their living in nonfarm occupations; the old-type hired man is disappearing; land is selling for a very high figure in Iowa and Pennsylvania (and elsewhere); wealthy urban people buy farms in certain communities, and so force land prices out of the reach of those who farm as a way of life.

Questions from the audience: What effect does large-scale farming have on those who cannot engage in it? What can we do to increase appreciation for rural living? Why cannot Mennonites compete with the Amish in holding land? Is it because they invest in stocks and bonds, and the like, instead of in their youth? How can education be most useful to those who farm? Can there be religious stability without economic stability?

Christian Employer-Employee Relations was the theme of the second session. Jacob A. Shenk, an employer, of Harrisonburg, Virginia, presented the employer's viewpoint and obligations. The employee's point of view and responsibility was given by Lester Mann, of Goshen, Indiana. Discussion followed by A. P. Hallman, Akron, Pennsylvania; A. C. Moyer, Elkhart, Indiana; Elban Newcomer, Wadsworth, Ohio; and Royce Engle, Pettisville, Ohio. Besides outlining the Christian obligations of one group to deal justly with the other, certain points were emphasized, such as the following: the employer should give his helper a share in the business and profits; he should be open to the employee's suggestions; he should be honest if those who work for him are to be honest; he should provide opportunity for the employee's growth and welfare, including old-age security.

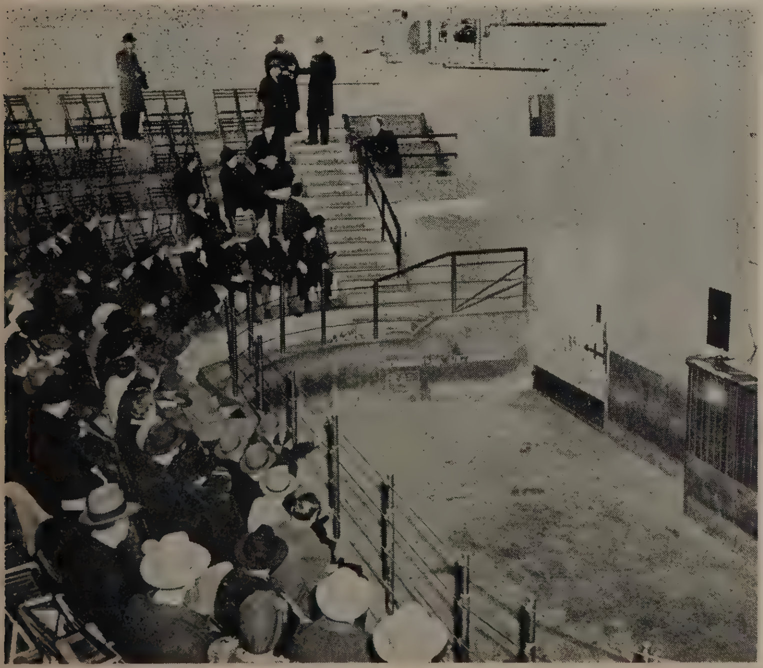
Employees need to take an interest in the company's or their employer's welfare. They should be willing to give fair and just service. They should remember that employers face difficult and perplexing problems and that a business venture deserves some compensations for risks.

Should piecework in the factory be regarded as a sound basis for pay? Maybe future conferences could well discuss this. The legalistic basis for solving labor-management problems was not considered the best. The need to do justly supersedes the desire to get justice. Questions were: Should nonresistant Christians accept union benefits such as the favorable settlement of grievances? What should be done when a union assesses nonunion employees for strike relief? Can an employer with the nonresistant viewpoint consistently sign a union contract? What shall be said about nonunion industries that compete with unionized labor in other industries?

On Friday evening a congregational meeting was held. A well-prepared paper by Nelson Kauffman was read by the secretary of the Committee on Industrial Relations. It outlined the steps for **A Well-Rounded Program of Community**

[Continued on page 25]

IN THE LUGBILL SALE RING
Pausing by the ring of the sale barn, the group listened to Phil Frey's account of the growth of this livestock business and that of the near-by packing house. Livestock auction sales take place every Monday and Thursday and every other Friday, when feeder cattle, lambs, and hogs are sold. Over 100 people are employed, and a typical sale day may see more than 1600 head of livestock sold, mostly to farmers within a fifty-mile radius.



IN THE SALE BARN
The crowd strolls on the "catwalk" that overlooks the cattle pens in the large Lugbill Sale Barn. This business had its origin in 1926 as a partnership of Peter, Eli, and Sylvanus Lugbill. The present barn is a new one, having been built during the war to replace the old one that was destroyed by fire.

WORSHIP IN HOME

Geraldine Gross and Ray Horst conduct a short period of worship in a home. The program of visitation has made the people conscious of the church in their midst.

We are helpers.

ON SUNDAY MORNING

◀ A Sunday-school class of boys and girls from Locust Grove, taught by Ruth Carper (left) and Elnora Hoke. Summer Bible schools have also been a regular part of the program for several years.

LEARNING TO DO

In a workshop young boys learn skills and pass enjoyable hours. In this scene a group is busy making birdhouses that they hope to place in their back yards.

A Neighborhood Finds New Life

by Lois Yake

THE dark years of the depression have left their impact on many American cities. Elkhart, Indiana, a city of 35,000 people, was not without its problems too. And from Elkhart a few families moved out two and a half miles from the city. Land was cheaper there, and it was less expensive to build a house than to try to rent in the city. The men gathered together cheap lumber, and built their own temporary homes. Locust Grove was not far from the "hump," where some of the men had jobs on the railroad. They finished their homes on days off and Sundays. The community continued to grow slowly. Then the war came. This time there was an actual housing shortage —and again people moved to Locust Grove and built their homes on off-time hours.

It was in the fall of 1942 that Paul Mininger, a local pastor, noticed this little settlement of about forty homes as he was driving past on the Mishawaka Road. And as he noticed, he was concerned about the spiritual condition of the people in this community. He turned his car down one of the dirt streets, drove around, stopped and talked to one or two persons, and went his way . . . but not to forget Locust Grove. For there was no church there, and only a very few attended church in Elkhart.

Paul Mininger, having the outlook of an aggressive pastor, did not wait long to express his conviction, and that fall the Extension Committee of the Y.P.C.A. of Goshen College investigated the possibility of establishing a church in Locust Grove. On February 28, 1943, the first service was held, with about twenty-nine people present.

WORSHIP IN CHURCH

Over four years the Locust Grove Mennonite Church has steadily grown. Its pastor, Russell Krabill, and part of the congregation are shown in a Sunday morning service.

23
75
1045
94

Locust Grove Mennonite Church, May, 1947, is a growing church. It is not only growing in membership, but also growing in influence and testimony throughout the community. A large part of this is due to the many and varied phases of the work that is carried on by the workers, largely students from Goshen College. The staff members meet together for a midweek prayer meeting, and also for a short devotion every Sunday morning before leaving for Locust Grove.

The average attendance at Sunday school is about eighty, and there are usually more people there for the worship service that follows. On Sunday evening the program is of varied nature, often with young people of the congregation taking part; sometimes there are special speakers. Recently a series of programs was given about our church institutions. This service is usually followed by a short sermon.

But it hasn't been the fellowship and edification of Sunday services alone that has made the church at Locust Grove what it is. For that is only one phase of the work. There is a midweek prayer meeting every Wednesday evening. This meeting originally was the time for instruction of young Christians. Now it is used for the double purpose of teaching and praying; doctrinal studies are sometimes held on Wednesday evening also.

Last summer for a period of ten weeks the group studied the Gospel of John every Thursday evening. This service gave many of the people an increased and vital interest in Bible study. Every fall a series of evangelistic meetings is held, for a week, by a visiting minister.

There are still many people in Locust Grove, however, who do not attend church services. In order to contact these people a group of students covers the community in visitation work each Sunday morning. **The Youth's Christian Companion** and **The Way** are distributed to all these homes, and recently the visitation workers have been preparing a monthly mimeographed paper, **The Call,** specifically for this purpose. There are opportunities in this visitation work to give a definite witness for Christ, and to show sinners the way of salvation. In some homes short services are held. A visit or an invitation to attend the church services, or a testimony for Christ, or merely a Christian paper coming into a home each Sunday cannot but leave its impact on that home.

The children of this community are not without their additional contacts with the church. Every week a Saturday afternoon club activity is planned for children of all ages, from preschool children to junior high. For the boys there is shopwork and often sports during warm weather. Last fall the older boys made small wooden chests, and a prize was given to the boy who had done the best work.

Club for preschool children includes simple activities such as games, walks when the weather permits, stories, coloring, and simple craftwork.

The girls' activities center largely around craftwork and sewing. Oftentimes, however, this is expanded to include a larger range of interests. In early February the older girls prepared a tea for their own mothers and for the women of the community who attend the monthly mothers' meetings. This tea also included a program of songs and poems planned by the girls themselves. Perhaps the biggest contribution that these girls

[Continued on page 29]

Our Summer Camp Programs

BY THE LAKE

A view of Portage Lake from the Little Eden Camp at Onekama, Michigan. The camp is located in western Michigan. Lester Wyse, of Chief, Michigan, is manager and is in charge of arrangements and accommodations.

CALENDAR OF EVENTS—LITTLE EDEN

Onekama, Michigan

BIBLE CONFERENCE, JUNE 20-24
Roy Koch, St. Jacobs, Ontario—Director
Jesse Short, George Lapp, Oscar Burkholder

BOYS' AND GIRLS' CAMP (AGES 10-12), JUNE 25 TO JULY 1
Levi C. Hartzler, Goshen, Indiana—Director
Eunice Schrock, Marie Yoder, Raymond Yoder, Ruth Bean

HIGH SCHOOL BOYS (AGES 13-18), JULY 2-8
Olen Britsch, Archbold, Ohio—Director
Richard Steiner, John E. Lehman, John C. Wenger, Phil Frey, C. M. Hostetler

HIGH SCHOOL GIRLS (AGES 13-18), JULY 9-15
Lois Gunden, Goshen, Indiana—Director
Mildred Yoder, Mary K. Plank, Ella Cressman

YOUNG PEOPLE'S CONFERENCE, JULY 16-22
Leland Bachman, Morton, Illinois—Director
Ernest E. Miller, Karl Massanari, Howard Zehr, C. F. Yake

MISSIONARY RETREAT, JULY 23-29
John Mosemann, Goshen, Indiana—Director
A. J. Metzler, William A. Stier, Jr., Additional Missionary Speakers

BIBLE CONFERENCE, JULY 30 TO AUGUST 5
John E. Gingrich, Elkhart, Indiana—Director
Merle Shantz, E. M. Yost, Paul Mininger

RECREATION WORKSHOP, AUGUST 6-12
Melvin Gingerich, North Newton, Kans.,—Dir.
Mr. and Mrs. Orval Shoemaker, Mrs. Melvin Gingerich, Roman Gingerich, Russell Krabill

IN THE MOUNTAINS

A view of the Pennsylvania Turnpike, which goes past the Laurelville Camp. The camp is located in western Pennsylvania, ten miles northeast of Scottdale. Lawrence Brunk of Mount Pleasant, Route 2, Pa., is manager and is in charge of arrangements and accommodations.

MUSIC-CHORISTERS, AUGUST 13-19
Walter E. Yoder, Goshen, Indiana—Director
Raymond Troyer, Roy Roth, Dwight Weldy

FARMERS' WEEK, AUGUST 20-26
Guy F. Hershberger, Goshen, Ind.—Director
Oliver A. Snyder, A. C. Gingerich, S. C. Yoder, Grant M. Stoltzfus, Harley Nafziger, Menno Esch, Olive Wyse

FACULTY RETREAT, AUGUST 30 TO SEPTEMBER 2
Goshen and Hesston Colleges' Administrative and Instructional Staffs and their Families
Planning Committee: Paul Mininger, Olive G. Wyse, Samuel A. Yoder

A CALENDAR OF EVENTS—LAURELVILLE
Mount Pleasant, Pennsylvania

BIBLE CONFERENCE, MAY 30 TO JUNE 1
John L. Horst Scottdale, Pa.—Director
David Yoder, Oscar Burkholder

FIRST FAMILY WEEK, JUNE 7-13
Paul Erb, Scottdale, Pennsylvania—Director
George R. Brunk, Milton Brackbill

MUSIC CONFERENCE, JUNE 16-22
Paul Erb, Scottdale, Pennsylvania—Director
Walter E. Yoder, John Duerksen

YOUNG PEOPLE'S INSTITUTE, JULY 3-6
Paul Roth, Masontown, Pa.,—Director
U. Grant Weaver, Alta Erb, A. J. Metzler, Nelson Kauffman, Richard Martin, Harold Brenneman, Martha Hiestand

GIRLS' CAMP (AGES 9-15), JULY 7-13
Elizabeth Showalter—Director
Ethel Yake, Assistant Director

BOYS' CAMP (AGES 9-15), JULY 14-20
Richard Detweiler, Souderton, Pa.—Director
Ellrose Zook, Assistant Director

YOUNG PEOPLE'S INSTITUTE, JULY 26 TO AUGUST 1
—Director
Ethel Yake, Ruth Longenecker, Harold Bauman, Howard Charles, Norman Loux, Walter E. Yoder, Milo Kauffman, D. Ralph Hostetter, Ethel Zook

SECOND FAMILY WEEK, AUGUST 2-8
George R. Brunk, Denbigh, Va.—Director
Chester K. Lehman, Assistant Director

YOUNG PEOPLE'S INSTITUTE, AUGUST 9-15
C. F. Yake, Scottdale, Pa.—Director
Edith Herr, Ruth Longenecker, Paul Lederach, Edward Mininger, Chester K. Lehman, Alta Erb, D. Ralph Hostetter, Paul Erb, Blanche Sell

PROFESSIONAL WOMEN'S CONFERENCE, AUG. 16-22
Ada Zimmerman, Harrisonburg, Va.—Director
Blanche Sell, Assistant Director

BIBLE CONFERENCE, AUGUST 23, 24
Walter Otto, Springs, Pennsylvania—Director
John Mosemann, A. J. Metzler

Dear Reader:

THE WORLD'S GREATEST AFFLICTION

At a recent press conference Mr. N. E. Dodd, Under-secretary of Agriculture, said: "I suppose that a topic such as this (feeding Europe) lends itself to fine words. But I am not given to fine words. All I can tell is what I know from seeing it in Europe. I know that patience is not a remedy for hunger. It seems to me the whole matter can be expressed in just three sentences: The greatest affliction in the world today is food scarcity. The greatest work in the world today is human charity. And the greatest hope of the world today is the slowly-spreading knowledge that all men are members of one race—the human race. The average European's diet is one of deadly monotony."—U.S.D.A. Bulletin

ON FARM INCOME

Farmers' cash receipts in the first three months of 1947 have been running about 25% higher than in the early months of last year; and total receipts during the first half of 1947 will probably be well above receipts during the same period in 1946. Although it is too early to make an accurate estimate of crop production in 1947, it now seems likely that the volume of farm marketings as a whole will be about the same as last year. The outlook for farm income during the latter half of 1947, therefore, depends largely on the outlook for prices.

—U.S.D.A. Bulletin

WORTH HER WEIGHT IN GOLD

The farmer's wife is worth $69,000 to her husband in her lifetime. Dr. George A. Pond, Professor of Agricultural Economics at the University of Minnesota, computed this figure after asking farm account keepers to tell him how much their wives cooperated in running their farms. It was revealed that those who said the "co-operation of the wife was keynote" made an average of $2,760 a year more than the group that reported their wives "did not co-operate extensively." The report showed that a farmer and his wife are in partnership and that she helps plan the work, advises in buying equipment, and helps with the farm chores. —Land and Home

MONEY

Money may buy the husk of many things, but not the kernel. It brings you food, but not appetite; medicine, but not health; acquaintances, but not friends; servants, but not faithfulness; pleasure, but not peace and happiness. —Ibsen

HAVE YOU AN INVENTION?

THE MENNONITE COMMUNITY would like to learn of the inventions which its readers have to their credit. Information on both patented and unpatented inventions is solicited. Perhaps it will be possible to feature your invention on the pages of THE MENNONITE COMMUNITY.

Write about your invention to THE MENNONITE COMMUNITY, Scottdale, Pennsylvania.

HOUSEHOLD HINT

Here is the best household short cut received for the month of May, contributed by Mrs. B. Clayton Shaub, Route 1, Hershey, Pennsylvania, for which she will receive a year's subscription to THE MENNONITE COMMUNITY.

> When spring house cleaning, take a small basket or bucket and in it put a hammer, tacks, glue, scotch tape, brush, polish, soap — anything that you may use in the cleaning or rearranging of a room. This saves many steps in trying to locate one article at a time, and the basket can easily be carried along from one room to another.

We appreciate the response, and the offer continues. A year's subscription is given for the best household short cut of the month, and the same offer applies for the best practical suggestion on how efficiency can be improved about the farm or business.

THE GREAT COMMUNITY

"A great community seeks excellence rather than size. It aims at full, well-proportioned life for its members, and vital relations with the wide world. . . . The great community does not follow the mass mind, but creates its own standards. Its people can be recognized by simplicity, neighborliness, sincerity, and self-discipline. They travel widely and their doors and hearts are open to visitors."

Community Service

Our Contributors

MILO KAUFFMAN spent his boyhood days on a farm in North Dakota. For many years he has been active in the church as an evangelist and promoter of Christian education. He has also served as moderator of General Conference and is now president of Hesston College, Hesston, Kansas.

IVAN W. BRUNK has worked for the United States Weather Bureau for the past ten years. Previous to that he worked on the Grand Coulee Dam as an employee of the Bureau of Land Reclamation. He was born in Indiana and now lives in Chicago, Illinois. He is the father of two sons.

E. I. CULP was born on a farm near Nappanee, Indiana. At present he operates a 240-acre dairy and hog farm near Tiskilwa, Illinois. He is a graduate of the Winona College of Agriculture and for many years has been active in the county and state farm programs, often in the interest of young people. He is the father of three sons and one daughter.

DR. O. E. BAKER is one of the country's leading authorities on farm population and rural trends. For many years he was in the Bureau of Agricultural Economics as a statistician. He has lectured widely throughout the country and occasionally has appeared before Mennonite audiences. At present he is professor of geography at the University of Maryland, College Park, Maryland.

EDITH WITMER was born in East Donegal Township, Lancaster County, Pennsylvania. She has taught home economics at West Lampeter Vocational High School, West Lampeter, Pennsylvania, and at Goshen College, Goshen, Indiana. She has contributed articles to church papers on the home and home economics. At present she resides at Elizabethtown, Pennsylvania.

LOIS YAKE is from Scottdale, Pennsylvania. She prepared the paper on the Locust Grove community as a project for a sociology course at Goshen College. She has taught in the Locust Grove Sunday School and has participated in the activities of the women's and children's groups of that community.

Trends as Seen by a Minister

Versailles, Mo.
March 29, 1947

The Mennonite Community
Scottdale, Pennsylvania

Dear Brethren:

This letter is to express my appreciation for THE MENNONITE COMMUNITY especially the March issue. I like so well the article, "Transforming a Wilderness into a Thriving Community" and also "Safeguarding an Illinois Farm." We would like to encourage our people to remain in their own church community and adapt themselves according to the circumstances of soil and climate conditions rather than to move away to find more fertile regions.

In this community our church of 48 members where I am a minister has had a hard struggle on account of keen competitors of soil in Kansas, Iowa and Illinois. The use of lime fertilizers and manure is imperative. Also the adoption of terracing and contouring is essential. Also it is necessary for our people to change from grain farming to livestock farming, probably dairy farming. I write from my own experience and observation as well as from specialities from the State College of Agriculture. On the farm which I operate the land was new and very productive when Brother Daniel Kauffman (former editor of Gospel Herald) was a boy and lived here. But those early farmers did not know the secrets of maintaining fertility and controlling erosion. If our church is to continue to thrive we must adopt methods that will enable us to keep our soil and its fertility.

One more thing I would like to say is this: it is often better for our people spiritually if they do not live in the richest agricultural sections of the country. Few can stand the trial of prosperity as it comes in the regions of very fertile soil.

In Versailles at the present time the old Morgan County elevator is being torn down. It has not been used for many years. Across the street and a little farther west a large new Grade A milk receiving plant is being built by a St. Louis firm. This shows the trend of farming. I'm sure milk buyers have in mind getting a considerable portion of their product from this Mennonite Community.

Yours in Christ Jesus,
Leroy Gingerich

What are the important economic trends in your community—on the farms, in business, and elsewhere? What do they mean to the welfare of the youth, the home, and the church? What are the problems and what might be some solutions? Letters on these questions, by young as well as old, will be gladly received and perhaps printed for the benefit of all in THE MENNONITE COMMUNITY.

CONFERENCE ON INDUSTRIAL RELATIONS

[Continued from page 19]

Development. Paul Erb followed with a stimulating address on **Making the Community Church-Centered.**

The next forenoon saw the entire conference spend several enjoyable hours visiting Harry Nafziger's dairy farm, the Archbold Ladder Company, Sauder Manufacturing Company, the La Choy Products Company, Sauder Woodworking Company, King-Wyse, Inc. and the packing house and salebarn of Lugbill Brothers, Inc. Here the managers of the different plants conducted their guests around. The neat and fresh appearances of the plants, both inside and out, gave the visitors a good impression of orderliness and efficiency.

In the afternoon the final session was devoted to a panel discussion of the Archbold community pattern. The discussion was led by Guy F. Hershberger. Edward Frey presented the place of the church in the Archbold community. Jesse Short spoke of the evangelistic outreach of the community. Harley Nafziger's paper was on the family farm. Ivan Grieser spoke on the labor relations in Archbold industries. Following these Howard C. Yoder opened a discussion on whether the Archbold pattern of farming and industry would work in other communities.

Questions and comments during this last session showed that well-developed communities economically are not necessarily well developed spiritually. They can, indeed, be in dangerous spiritual condition and lack concern for evangelism and for helping the less fortunate. How can communities keep well-rounded in church life, social life, and recreational programs? How can a struggling community provide a livelihood for its young people? How big should an industry be? What of a co-operative arrangement for industry and farming? How can profit sharing be encouraged? What is to be done when a church community becomes "too full" of both people and surplus capital? What obligation does a strong community have to a weak one? How shall we keep the spirit of pioneering? How can labor, capital, and managerial ability be united for the building of communities and the strengthening of the church?

The closing remarks of Lewis Martin, the chairman of the concluding session, sounded a challenge when he repeated what had been said throughout the conference. Communities are not ends in themselves but are the means toward higher ends of service in the Kingdom of God. We are our brother's keeper; we are accountable as stewards of material and spiritual resources. We take our sons into partnership, but what of the sons of others? If communities do not finally make possible the spreading of a Christian testimony and influence they are not doing their duty.

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GRANDMOTHER'S COOKBOOKS

[Continued from page 13]

portation have almost entirely eliminated these food customs.

Can you distinguish the punctuation mark after "Molasses Pie" on one of the pictures? I do not know why it should be there. Whether or not a question mark or an exclamation point would be most appropriate would doubtless depend upon the cook.

It is very evident that these recipes are not designed for a modern cookbook such as "Cooking for Two." Some would seem to be more suitable for a quantity cookbook. For example, the amount of ingredients needed to sugar-cure hams are listed as 10 qt. fine salt, 3 lb. brown sugar, 1 lb. salt petre and 1 pt. water. This amount, the recipe informs us, is for 800 lbs. of meat. Directions for making sauer kraut give these proportions: "1 qt. salt to a forty-gallon barrel." Near-by village and city markets, which farmers supply, may account for such quantities.

The recipes also illustrate the liberal use of locally-grown food products. Even though we think of corn bread or corn pone as traditionally Southern, many recipes are included for it; although north of the Mason and Dixon line we usually find varying amounts of sugar added to the recipe. To a Southern epicure the addition of sugar to corn bread is almost equivalent to committing a crime. Other recipes using corn meal are common, such as fried corn mush and scrapple or "ponhaus." Many recipes containing nuts, such as shellbark cake, kisses and walnut pie, reveal that in former years, these nuts were produced abundantly in this region.

Many recipes use conspicuously large proportions of butter and sugar. They were formulated when butter was available in quantity and used freely. As a young girl on the farm I recall being sent to the pantry to fill the sugar crock from the barrel of sugar which invariably stood in one corner of that room. Considering the liberal amounts of butter, sugar, and cream used in many recipes, one arrives at the conclusion that the simple home remedy for indigestion written in the latter part of one recipe book may not be too inappropriate.

Possibly you would find other interesting things in these cookbooks, which I have overlooked; but I am sure that you will agree with me that recipes reflect a large portion of the life of any community.

SAVE THAT RECIPE!

Olive Wyse, home economics teacher at Goshen College, Goshen, Indiana, and editor of the homemaking section of THE MENNONITE COMMUNITY will be glad to receive good, traditional recipes from readers. Be sure to indicate whether a tablespoon means a **level** tablespoon, a cup a **level** cup, etc.

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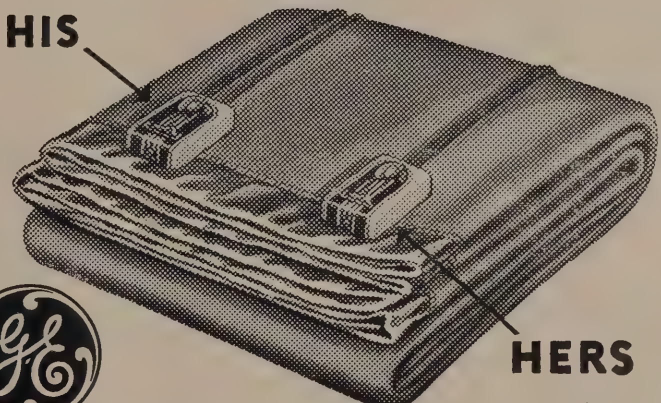

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A NEIGHBORHOOD FINDS NEW LIFE

[Continued from page 21]

receive from club is the expression of creative ability in using their own ideas and planning their own programs. This club group contacts girls from Locust Grove who do not attend church services, or who go to other churches, as well as those who regularly attend the Locust Grove Church.

The Christmas program last year was given by the boys and girls attending club. The final program was the climax of hours and hours of work, and the little church was more than packed to capacity as the children brought again the story of the birth of the Christ child.

The women of Locust Grove have organized a sewing circle which meets biweekly to sew for relief. Much work is also done in their own homes for this purpose. The group is in reality a community organization. Meetings are held in homes, and many women of the community who have no contact with the church take part regularly in the sewing circle.

Each month a meeting is held for mothers and teen-age girls. One of the college girls has charge of arranging for outside speakers on subjects regarding homemaking, gardening, and family life. This evening meeting is a time to exchange ideas on many phases of homemaking, and the women enjoy seeing a new side of living presented to them.

The influence of the church is strengthened by the total program of the church, including everyday living experiences and activities with a Christian emphasis that become a part of their everyday living. One mother who does not attend church, but who comes to the mothers' meetings and whose children come to Sunday school occasionally, witnessed to the fact of the church's influence on the children of Locust Grove. "You'd be surprised," she said, "at the difference in the children of Locust Grove since the church was started. Even those that don't attend at all, or irregularly, seem to be different because of it." School teachers have also told Sunday-school teachers how much the church influence has brought the people of this community. The primary aim of the church is, of course, to bring people to a saving knowledge of Jesus Christ. However, this aim includes more than a mere acceptance of Christ. Christianity is a practical everyday living affair, and it must be carried out in every phase of living. The workers of Locust Grove have sought to carry Christian living, as well as preaching, to these people, that they may be unified in their Christian living and that all their life in the community might be a strong witness to the effect of Christ on a sinner's life. This, then, has been a program that has not only affected the lives of the thirty-five church members, but has been a strong influence in the whole community.

HEARD AT ARCHBOLD CONFERENCE ON INDUSTRIAL RELATIONS

"The burden of Christianity is to do justly."

"We must treat our employees as brethren seven days a week."

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THE MEANING OF RURAL LIFE

[Continued from page 9]

city people today; the workday, it is urged, should be shortened to six hours so that everyone will be employed, and children are considered by some as a luxury to be indulged in only by people of ample means. Granting that thrift may be carried too far, that all should work who are able, and that parents should feel a keen sense of responsibility in bringing children into the world, the fact remains that the philosophy of life which is popular in the cities today leads to the disintegration of the family and to national and social decay.

That a Heritage May Survive

Some years ago I attended a conference of agricultural economists in Germany, and for a week before and a week after the conference our German hosts arranged for a few of us to visit German farms. At each farm we visited we were provided with a page or two of mimeographed information about the farm. Most of the mimeographed sheet told of the acreage of the crops, yield per acre, fertilizer used, crop rotations, number of horses, cattle, milk cows, swine, chickens, etc., but always at the top of the page, for those farms which could claim the honor—and most of them could, was a statement somewhat as follows: "This farm has been in the family three hundred years." Some farms had been in the family for four hundred years, some five hundred years; one farm had been in the family since the eleventh century. As I considered what had happened during these centuries, the thought came to me, how many times would this family have lost its wealth had it been invested in anything other than land.

The farm in Germany is typically considered a heritage from the past, an "Erbhof," or hereditary home, to be passed on from father to son for as long as the family line remains intact. In southern Germany, as in the United States, the farms are frequently divided between the children, one son usually buying out the others and getting into debt to do so; but in northern Germany it is customary, to avoid debt or too small farms, to pass on the farm to one child, frequently the youngest son, the older son having gone to the city to make his fortune. All the children have the right to return to the farm in times of distress, for shelter and sustenance.

This concept of the farm as the hereditary home of the family has profound consequence. I saw practically no soil erosion in Germany, except in the vineyards on the steep slopes of the Rhine Valley. This is partly due to the cool summer climate, with few torrential rains, partly to the crops grown, but partly also, and perhaps primarily, to the conviction that the land is the foundation of the family—the heritage from the past to be handed on to the next generation undiminished in fertility and, if possible, with its productivity increased. I could sense among the German farmers, or Bauern, as they are called, the feeling that a man who let his land erode was not only dishonoring his ancestors but also depriving his son of his proper heritage. The German farmer is keeping faith with the past and with the future. He is conserving both natural and human resources. He has a philosophy of life which I wish were more common in the United States today.

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Ninth and Carson
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German agriculture is less commercial than the agriculture of our corn belt. And what money the German farmer makes in good times is mostly plowed back into the farm, so to speak; a new house or barn is built, or a piece of land is drained, or better stock is bought. The German farmer does not retire to the county seat when old age draws nigh, as many farmers in the corn belt did before the depression, and build a house that represents the savings of a lifetime. Instead, the German "vater" and "mutter" retire to a portion of the farm home, which is usually much larger and better built than farm homes in our corn belt, and a tenant or partnership contract is entered into with the son, who, with his family, occupies the remainder of the house. Sometimes a new house is built for the old folks or for the son. This son who later inherits the farm does not spend most of his life, and that of his wife also, digging and delving and saving to pay off the mortgage on the farm. But rather, he starts without debt, in a house that is usually built of brick and with a tile roof, and his savings are in turn used to improve the farm and educate the children. Each generation, so to speak, climbs from the shoulders of the preceding generation, and wealth and culture accumulate instead of being dissipated by migrations to the cities. When farmers in a district customarily retire to town and half of the children go to the cities, (as occurred in the United States during the decade prior to the depression), and these children must be paid their share of the estate by the son or tenant who takes over the farm, it is clear that much, if not most, of the value of farm property moves from the rural district in each generation. The young man who starts operating a corn belt farm today, unless he inherits the farm, has a harder task before him in acquiring wealth than did the pioneer of years ago on the frontier, for he starts with a load of debt.

Rural Life and National Population

If the youth on the farms could start life free from this debt, which is particularly heavy in agriculture because of the high ratio of investment to income, the farmers of the corn belt within two or three generations might reach a level of culture and comfort such as the world has never known, for no other region in the world, of equal magnitude, has so fertile soils, so large a proportion of level or gently rolling land adapted to the use of machinery, a climate so favorable to the two most productive feed crops—corn and alfalfa, and a market of 50,000,000 urban people lying adjacent on the east, north, and south, with no tariff barriers between. Nature has been particularly gracious to the corn belt, but man has been taking nature's bounty and building out of it skyscrapers in the cities. Already many of these skyscrapers are a quarter or even half vacant, and unless the birth rate of the nation soon rises, they will be less needed a quarter of a century hence than they are now. Nature has provided in the corn belt the basis for as fine a rural aristocracy as the world has ever known, but instead it is becoming a land of tenant farmers living in houses that are frequently little better than hovels.

The cities apparently are leading the nation down much the same path of depopulation and decline that the Roman Empire followed nearly two millenniums ago. In 1920 there were about enough children in the cities of over 100,000 population to keep the population of those cities stationary. However, the cities grew rapidly, because of immigration from Europe and migration from the farms, and also because of a lower death rate, attributable to the large proportion of young and middle-aged people. By 1930, however, the census showed from twenty to twenty-five per cent deficit in these large cities in number of children necessary to keep the population stationary. Now it is about thirty-three per cent. In the small cities there was a ten per cent deficit in 1930. On the other hand, in the village there was a fifty per cent surplus above the number required to maintain a stationary population. Rural surplus and urban deficit about balanced in 1930. With immigration from Europe now greatly reduced, in fact practically cut off, and with the many middle-aged people becoming old, it is clear that the cities are dependent on the farm and village population, not only for a permanent increase of population but to prevent a decline a decade hence. If the birth rate continues to fall and no increase in immigration is permitted, the natural increase of the rural population will not be sufficient to prevent a decline, not only in the urban population, but also in the total population of the nation. The number of children born in the nation has declined more than twenty per cent during the last ten years, and enrollment in the lower grades of the public schools is now decreasing rapidly. On the other hand, a rapid increase is occuring in the farm population, particularly in much of the South, and in other sections where the land is poor, the birth rate high, and the rural population dense.

The Heritage of Life

Young people who move from the farms to the cities should realize the grave danger that their families will die out, in addition to the uncertainty of employment; though if they remain on farms they face the probability of a decreasing number of consumers after a decade or two, and the possibility of an increasing number of producers of farm products.

For the farmer who realizes the significance of his work, I believe there is no occupation that affords more substantial enjoyment. Ruskin, the great English author and art critic, wrote many years ago that "There is no wealth but life."[1] The farmer deals with life—plant life, animal life, and human life. Crops are planted and harvested year after year. Individual plants die and disappear, but the production of wheat and corn and cotton goes on without end. The farmer raises horses and cattle and chickens, and appreciates the importance of good stock and of the laws of inheritance.

Agriculture is based on the fact of reproduction and the continuity of life. The farmer is constantly dealing with this eternal life. It is a life subject to modification, however. For example, witness the dairy cow, whose production of milk has increased twofold, possibly threefold, within a century. The farmer is the heir of all the ages, with an opportunity, through animal breeding particularly, to benefit all the ages to come.

---

[1] The declining population which is developing in many cities and which will soon become marked unless migration from the farms to the cities is speedily resumed will illustrate this fact vividly in years to come.

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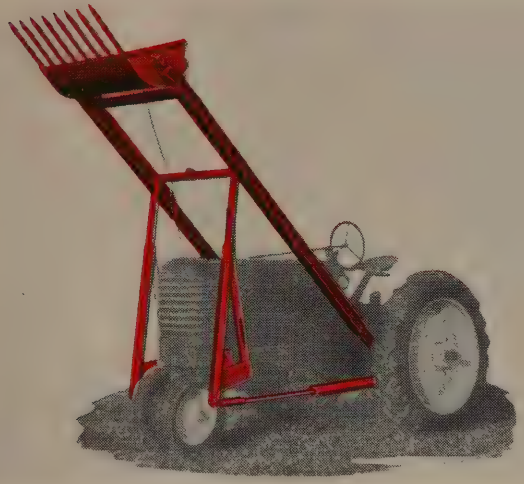

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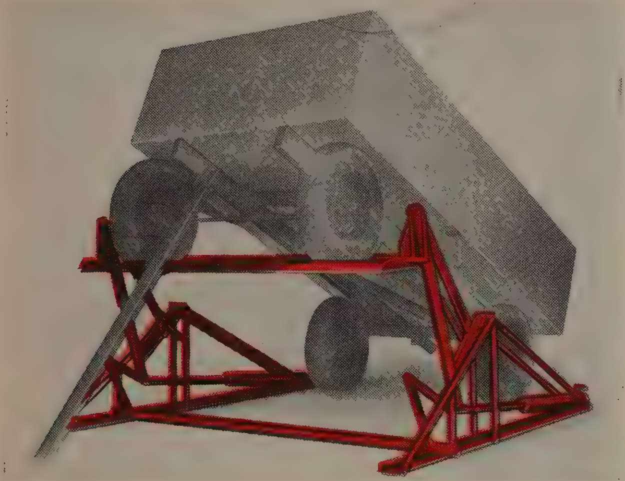

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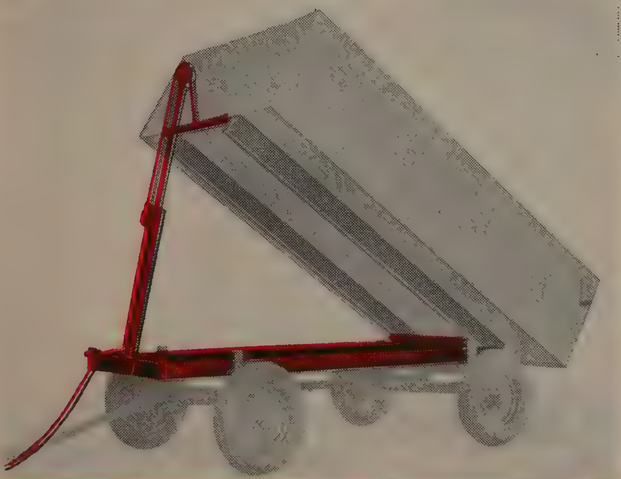

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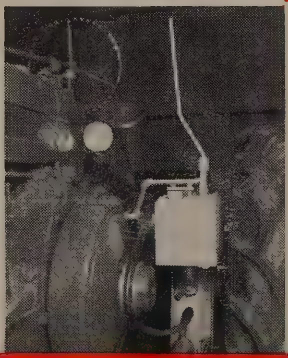

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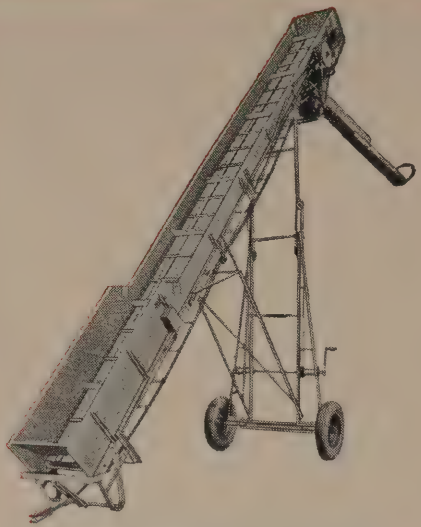
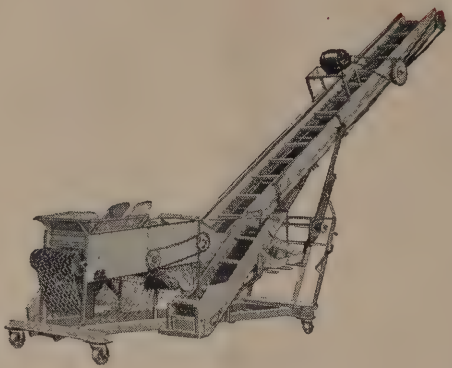
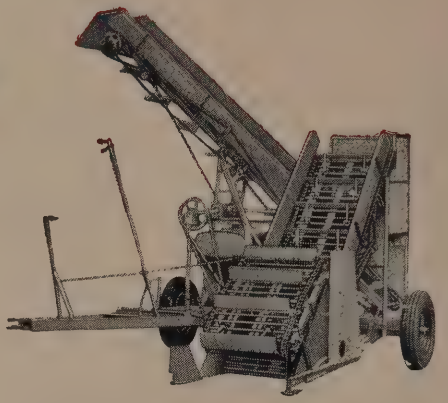


King-Wyse Bale and Corn Elevators are of trailer type, two section frame construction, with all steel being electrically welded. Built with wood side-boards until steel is obtainable. Sections easily assembled with only four bolts. Roller bearings throughout. Drive is of cut tooth sprockets and silent roller chain. Automotive type axle with Timken bearings, 16 x 600 drop center wheels. Inside width, 22⅜ in., extreme delivery height of bales, 20 feet. Construction of this type is unsurpassed.



The King-Wyse Bin Elevator (Potato Bulk) is the machine that solves the back breaking problem of filling the potato storage. Has cull eliminator and grader built in. Height range from 6 ft. to 14 ft. in 1-inch intervals by simple turn of crank. Powered by 1½ H. P. electric motor.



King-Wyse Sugar Beet Loaders are constructed almost entirely of steel, securely braced and bolted, easily set up and accessible. Roller bearings throughout. All drives are of cut tooth sprockets and silent roller chain. Drive gears are self-contained, Timken bearing mounted and run in oil. Axle also employs Timken bearings. Has a capacity of over a ton of sugar beets per minute.

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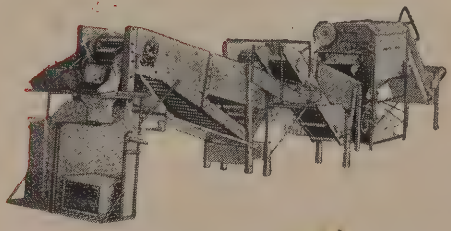
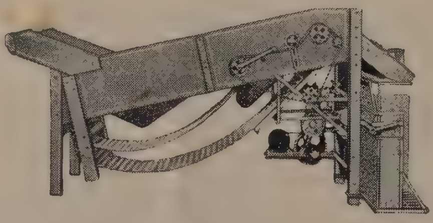
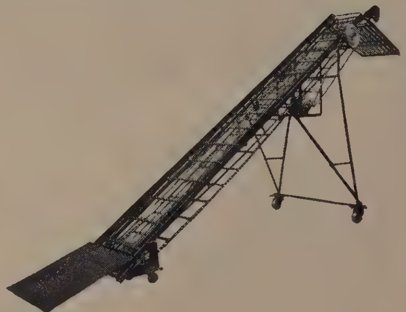


This unit washes or dry cleans, grades and weighs potatoes in one continuous operation. Automatically weighs any desired weight from 15-lb. paper bags to 100-lb. burlap bags. Cut shows one side of weigher equipped for 15-lb. paper bags, other side for 100-lb. burlap bags. A 6-ft. roller picking table is provided for hand inspection. Can be purchased without washer and dry cleaner.



This unit grades potatoes or onions into three different sizes. Equipped with automatic weigher. Can be hand operated or driven by electric motor or small gasoline engine. Extra length is built into grader to provide space for hand inspection.



King-Wyse Bag Loaders are of all-steel construction, equipped with roller bearings, roller chain, and cut tooth sprocket drive, a combination that makes an easy running machine. Another highly important feature is the all-steel construction of the elevating or loading web.

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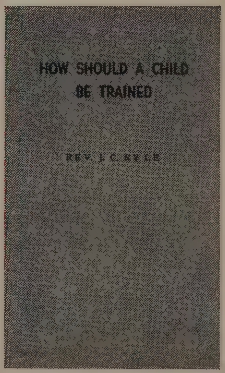

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The greatness of a people is no more affected by the number of its inhabitants than the greatness of an individual is measured by his height. Whoever presents a great example is great.—Victor Hugo

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Right There

"The most precious things in life are near at hand without money and without price. Each of you has the whole wealth of the universe at your very doors." —John Burroughs

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Boy o' My Heart

Boy o' my heart, with the questing eyes,
I pierced long ago their flimsy disguise;
And a little boy not at all did I see,
But the grown-up man you one day would be.

Boy o' my heart, your demeanor belies
The truth revealed to me in your eyes;
For now, not a grown-up man do I see
But the little laddie you used to be.

Boy o' my heart, though time takes his toll,
Hushing the lilt of the song in your soul,
Always I'll know that your heart remains true
By the little-boy look in the eyes of you.

—Myra Brooks Welch

STEELTOY

EXTENSIVE INDUSTRY

Different industries give opportunity for developing a well-proportioned community life. In Montgomery and Bucks counties, in eastern Pennsylvania, there is a large variety of industries, both large and small. Above is a scene in the Nyce Crete Company's plant in Lansdale, Pennsylvania. It employs about twenty men and manufactures cement blocks and ready-mixed concrete.

The Other Six Days . . .

by John E. Lapp

Occupations Among the Mennonites of Bucks and Montgomery Counties in Pennsylvania

In 1940 the Peace Problems Committee requested that a survey be made to discover the occupational employment of the men between the ages of eighteen and sixty-five throughout the church. The writer was very much surprised to discover that in Franconia Conference only 39% of the men employed made their living on the farm and 61% made their living in various types of commercial and industrial pursuits other than farming. These percentages provoked much thought and various observations were made and conclusions drawn. The picture did change somewhat during World War II because of local draft boards who were favorable to deferring all men, especially conscientious objectors, who were employed on farms. This encouragement persuaded a number of young men to change their employment from industry and commerce to agriculture. Since the war's end, a number have left the farm; however, there are more engaged in farm work today than there were at the beginning of the war.

A Variety in Occupations

According to a survey made in the autumn of 1946 there are approximately 43% of the men employed on farms today. Approximately 3% are merchants. Another 3% are professional men, teachers, office workers and bankers. Approximately 3% are salesmen of various kinds; 5% are market men, and another 6% are classed as farm and market men; 15% are employed in factories, 5% in the building trades, and the other 17% in various other pursuits.

Of the unmarried women, approximately 50% are employed in factories; 32% are employed in housework, most of them at home; 6% are engaged in nursing; 1½% are engaged in teaching; 5½% are office workers; and the other 5% are in various types of employment. There are more than one hundred married women employed in factories, a few in offices and professions.

INTENSIVE AGRICULTURE

An intensive type of farming is carried on in this part of Pennsylvania. Above is an aerial view of Harold Weaver's sixty-acre farm near Collegeville, Pennsylvania. Dairy, poultry, and truck produce from such farms find markets in the heavily populated Philadelphia area.

The geographical location of the Franconia Conference in one of the most highly industralized parts of the country is responsible for the Mennonites in this area leaving the soil and finding their employment elsewhere. The forty-six hundred members of this district live in an area forty miles from east to west and twenty miles from north to south. The center of this area is midway between the industrial centers of Philadelphia, on the south, and Allentown and Bethlehem, on the north. The center of the conference district is approximately thirty miles from City Hall, Philadelphia.

Ever since the Mennonites settled in eastern Pennsylvania their economic prosperity has been dependent to a large degree upon Philadelphia. For generations the produce from the farm, the milk from the dairy herds, the eggs and poultry, and even the hay to feed horses was taken to the Philadelphia markets. Today there are approximately two hundred men who regularly attend market somewhere. Most of these go into Philadelphia, and the majority spend the major part of their time on the farm, going into the Philadelphia or suburban markets on one or two days each week. If these farm and market men should be added to the full-time farmers, it would mean that practically fifty per cent of the men are farmers.

About Farming

There are a number of good reasons why people living in an industrial area find it more agreeable to be engaged in other types of work than farming. The three following reasons seem to be the main ones.

(1) Because of the location close to Philadelphia, the land values are constantly mounting. Philadelphians come into Montgomery and Chester counties and buy the good farms, at high prices, for country homes. This raises the land values to the point that farmers can no longer operate profitably. Doylestown, in Bucks County, is only eighty miles from New York City. The rich people from that city who fear inflation and a stock market crash invest in Bucks County farms. This makes it difficult for anyone to even purchase a farm for farming.

(2) Farmers in eastern Pennsylvania succeed only if they do intense farming and engage in long hours of hard work. It is extremely difficult to keep boys interested in farming when they have the opportunity to work eight hours per day and five days per week in a near-by town. The hours in industry are not only short, but the work in many cases is not so strenuous and in this twentieth century when people love ease, it is very appealing to young men to leave the farm for industry.

(3) The income of farmers has not kept pace with that of industry and commerce. If the most capable farmers were engaged in other types of business, it is quite certain that they would have far larger incomes than they do on the farm. It is only by careful thrift and economy that farmers succeed as well as they do. The appeal of high wages calls many from the farm to industry. Many leave the farm and engage in business and thereby become wealthy, although there is another side which will be mentioned later. Another way in which the present income deprives of future farmers is in the development and growth of towns in this area. Building lots are sold off the farm, bringing in a large income, but disposing of the farm land in that fashion. Some entire farms have been disposed of in this manner, because of the growth of towns and the high prices of building plots.

About Industry

Even though many Mennonites are employed in industry and commerce, the large majority still live on farms or in country homes. However, it seems that the urban population is increasing at a rapid pace and it may not be long until the majority will live in small towns. This trend has a distinct effect upon the church life as well as the economic life of those who migrate to the towns. Just how long it will take for those who live in town to become "urbanized" is a question. The writer was born in a town of twenty-five hundred, which was built upon his grandfather's farm. This is the town of Lansdale, which today has a population of ten thousand. The writer and his brother and sister never became thoroughly urbanized; all live in the country today. Will there continue to be in our near-by towns Mennonites whose hearts will be more in the country than in the town?

The employment in factories and various types of industries has an effect upon the Christian life and may be responsible for some serious church problems. The sexes working side by

[Continued on page 29]

I Love Homemaking!

By

Evelyn

Burkholder

Kreider

I **love** homemaking. But to be honest, I must admit that I, too, have mused in minor key when all on a winter's day the drains clogged up, hot-water pipes froze, the refrigerator stopped, and the baby fretted. Then as if sent by One who understands a mother's musings, my son bounded in from school to announce with the profound simplicity of a five-year-old, "Mother, you're the best mother I've ever had!" Oh, he saved the day. No more thoughts of drains and pipes and baby tears. Instead, my mind flooded with thoughts of the simple ordinary things in our four walls—the smells, the tastes, and the sounds which the four of us share and cherish because they make us a happy family. I knew, then, what I **really** love—the smell of oatmeal cooking, laughter of the evening romp, the sound of popping corn, noise from the basement when father and son make an airplane, the warmth of evening companionship after the children are tucked in, the special quietness of Sunday morning, the songs we sing and the books we read.

It is easy to understand why we enjoy these warm, rewarding aspects of homemaking. But what of the floors to be washed, windows smudgy with soot, woolens to be mothproofed, the baking to be done, and the summer sewing piled high—those jobs which confront a homemaker with almost monotonous regularity? Can we find joy in this work of our hands? I believe that we can if we look upon these skills, not as ends in themselves, but as contributors to the big job of creating a happy atmosphere where the family will enjoy work and play and worship. Only as our emphasis serves this purpose have we found the satisfying relationships of the less lovely tasks to the total program of homemaking.

Some homemakers are not annoyed by doing the same job in the same way year after year. Others feel a definite need for the stimulation which comes from the use of the newer scientific methods which are derived in experimental home laboratories and are applied to the preservation of food, the home laundry, and various aspects of daily food preparation. Even cleaning routine can emerge from monotony to challenge when we try new cleaning methods and new dirt eradicators. The same two-egg cake takes on a new interest when the homemaker makes the baking process an experiment in motion saving. If we are budget-conscious with the rising cost of living we carefully substitute cabbage for broccoli and keep alert for new ways to feed our family nourishing food at moderate cost. In other words, homemaking challenges the mind. When it is recognized and accepted in those terms there is joy in routine and in the work of our hands.

There is even satisfaction in making decisions and in the ever-present need for sorting the important from the unimportant, the good from the bad, and the old from the new. Mothers are always sorting socks and sweaters into piles of "too small," "too large," or "just right," books into stacks of "too old for Jane" or "just right for John," apples into bins of "use now" or "use later" and values into terms of present needs and future goals. Each day we decide whether we should wash the floor or read to the child; and often at bedtime we decide that the most important work of the day was that which we left undone. Children have a way of remembering companionship and disregarding floors.

Homemaking is thrilling, too, because the breadth of its demands make it a unique job. Who can say that homemaking is dull and narrow when a child's questions awaken mothers to **all** of life? Who painted "The Last Supper"? How does a steam train work? Who invented needles? Which water colors should I mix to make yellow? What makes grass green? What is gravity? How does my food turn into me? Who is the oldest lady in the Bible? I don't know all the answers. I do know that curious children help mothers continue to grow by keeping them searching for answers to this fountain of questions. This is fortunate, for occasionally mothers with small children have a tendency to become so absorbed in the routine of washing and feeding that their four walls become "one world"—an organization so self-sufficient and complete that even the needs of the neighbors, the church, and the world continue unnoticed.

It is true that homemakers with small children have a minimum of reserve energy, for there are demands upon it all around the clock. Consequently, conscious effort is required to plan the use of marginal energy so that the mother, the father, and the children, as well as the church and community, will profit by the activity. Constant calls come for help with church publications, sewing circle work, Sunday school, peace study groups, and community activities. In what better way can children learn the truth of the parable of the Good Samaritan than by seeing it at work in home, church, community, and world relationships? For when the homemaker's hand stretches out into the world through the church even young children develop a sense of mission. Likewise, "Be not forgetful to entertain strangers" becomes meaningful only when we actually share the warmth of our hearts. By our so doing, the world is helped and the children develop a sense of responsibility for their fellows. The homemaker is happier now and she is enriching herself to be happy in the next stage of unique usefulness when the children no longer need her to blow their noses, tie their shoes, and help with their arithmetic.

But homemaking is more than baking crusty loaves of bread, washing floors, having curiosity sharpened, and seeing the world's needs through our doors. It is learning real lessons from our children. Truly mothers pour provisions, advice and disipline into their receptacles. But the pouring also works in reverse; they give us as much as we give them. I am reminded of a preschool child who recently ran into his home after watching several workmen insulate a neighbor's house. His first question was, "Do you think that insulator knows about God?" The mother replied that she had no way of knowing but that she hoped that the man was a Christian. The child replied with conviction, "I **know** that man knows God for when I spoke to him he said 'hello' with the cheeriest smile." At that point the mother relearned the important lesson that children expect a complete correlation between what we believe and how we act. Small job for a parent? Tremendous!

Unfortunately, not all homemakers enjoy making the home their area of discipleship. In his book, **Faith for Living**, Lewis Mumford regrets the way in which family life has been trivialized and impoverished for "to be just a housewife is to have in the metropolitan scheme of values no real place in life. From the standpoint of current fashion, it is more important to write a dishonest piece of publicity or a bad poem, to spend eight hours hammering a typewriter or sewing in a dressmaking factory, or even to stand all day at a counter in a dry goods store than to make a bed properly, diaper a baby neatly, or grow a beautiful stalk of snapdragons." Neither is every parent challenged by Dr. Katherine Whiteside Taylor's statement that "being a good parent is the hardest job on earth—and the most important." Yet I am confident that the homemakers who read this are happy to be inspiring wives as well as companionable mothers. Give us beds to make, babies to dry, and snapdragons for our tables.

A SUGAR SAVING DESSERT

Sorghum Cake

2 cups sifted flour
1 teaspoon soda
½ teaspoon baking powder
1 teaspoon salt
1 teaspoon ginger
1 cup sorghum
½ cup boiling water
¼ cup melted fat

Sift together the dry ingredients.

Blend the sorghum, water, and fat; pour them into the dry ingredients. Stir rapidly to blend all ingredients. Pour immediately into a hot well-greased pan. Bake for almost an hour in a slow oven. (325° F.)

(Recipe contributed by Mrs. Albert Nofzinger, Archbold, Ohio)

Peppermint Cream Topping

½ cup thin cream (coffee cream or top milk)
¼ teaspoon lemon juice
6 tablespoons crushed striped peppermint candy (2 six-inch sticks)

Put the very cold cream into cold bowl with the lemon juice and beat quickly with cold beater. (If regular thick whipping cream is used the lemon juice may be omitted. The acid is an aid in whipping thin cream. Extract of lemon *cannot* be used as a substitute for the lemon juice.) When cream is stiff, fold in the crushed peppermint candy.

NOTE: The sorghum cake will not be as delicately textured as gingerbread containing sugar; but it is delicious when made with mildly-flavored sorghum and served while still warm.

A piece of sorghum cake (see sugar-saving dessert recipe) with peppermint cream topping.

Musings of a Busy Housewife

Dear God,
The cares of housework stare me in the face
And pall me:
Greasy dishes on the cupboard top,
Soiled laundry piled up high,
Buttons to attach, some shirts to mend,
The rug to clean,
The parlor cluttered up by careless hands,
Sticky fingerprints on wall and furniture,
Musty beds to air and make,
And cream to churn,
Dinner to plan, a pie to bake . . .
My spirit sags.
My mind's befuddled.
My back aches.
I want to gather flowers,
Roam the hills,
Play a song,
Read a book—joyful things.
O God,
Why must we eat, and sleep,
And work, and play,
And do the humdrum things of ordinary households?
Why couldn't you have . . . ?
And yet . . . and yet
There is a joy in simple ordinary things:
The sudsy swish of water cleansing dishes,
The carefree flapping of clean clothes upon a line,
The efficient rustling of a starchy apron,
The healthy tug that ripped the buttons off a youngster's overalls,
The love bestowed upon a husband's ironed shirt,
The glossy sheen of windows newly polished,
The gullible whirring of a sweeper swallowing crumbs from last night's meal,
The satisfaction in a straightened room,
The symmetry of line in smooth, soft beds,
The inspiration in a bird call through my open window,
The color of a spray of flowers in a cookie jar or pan of nutbrown biscuits deftly made,
The luscious sunshine in a pat of Guernsey butter,
The crispy snap of green beans morning gathered,
The deep comfort in a cup of mellow coffee,
The leaping pulse from muffled, muddy music of loving footsteps coming through my door . . .
O God,
I see it now,
Why we must eat, and sleep,
And work, and play!
And so I humbly say,
Dear God,
I thank Thee for the humdrum of an ordinary household.

—Frieda Amstutz in *Gospel Herald*

Safety Is Everybody's Business

Accidents in and around the home brought death to 35,000 people during 1945, a typical year, according to the National Safety Council.

The kitchen (combination of bakery, cannery, laundry, restaurant, workshop, and playground) is the most dangerous room in the house, particularly for children. Burns and scalds are listed as the most common accidents in the kitchen; and out of every three deaths due to these causes, one is a child under five years of age.

Medicine chests are a serious hazard because from them both young and old mistakenly or innocently take poison or too large doses of medicine.

In bathroom, bedroom, and basement, as well as lawn, garage, and porch, hundreds of accidents can and do happen.

To check on yourself:

Do you keep handles of cooking utensils on the stove turned away from the front?

Do you disconnect the electric iron when it is not in use?

Do you have a play pen for the baby while he is in the kitchen?

Do you keep sharp knives in a safe place?

Do you have rugs tacked down on the stairway?

Do you have safety gates provided at the head of steps to protect children?

Do you have poisons locked away in a separate cabinet?

Do you have all electrical connections out of reach from the bathtub?

Do you have your basement steps clear of boxes, mops, brooms, tools, etc.?

Do you keep your premises free from holes, stones, broken glass, nail-studded boards, and other litter?

Do you have a first-aid kit and do you know the wise thing to do in case of accidents?

Above:

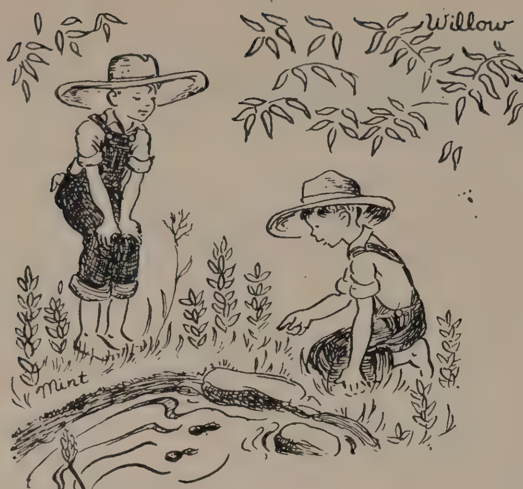
SOURCE OF LIFE OR DEATH

Curiosity killed a cat; what about the little boy in this picture? Parents should make certain that children cannot reach the contents of the medicine cabinet. Poisons, especially, should be stored completely out of the reach of children.

Below:

CLUTTERED STEPS ARE DANGEROUS

Stairways are the scene of many accidents, frequently among older people. Of the 16,000 annual deaths from falls (in the home and elsewhere), a large number take place on stairways, including porch, basement, and attic stairs.



Willow
Killdeer
Beech

DOWN THE LANE

By Elnora Schrock

The quick shower was gone over the other side of the blue, blue mountains. The last of the sun was blinking over the beech woods, and a layer of yellow light was dancing on the river.

While the sun was still shining, two straw hats started down the lane toward the cow pasture—two straw hats four times bigger than the biggest sunflower you ever saw! Under the bigger one was Fred; under the littler one was Jamie. Both sun-browned faces were speckled with freckles. Bumble, a black-eared collie, bounded ahead, over the gate, and down the little valley toward the water where golden-faced Guernseys were chewing and switching under the willows.

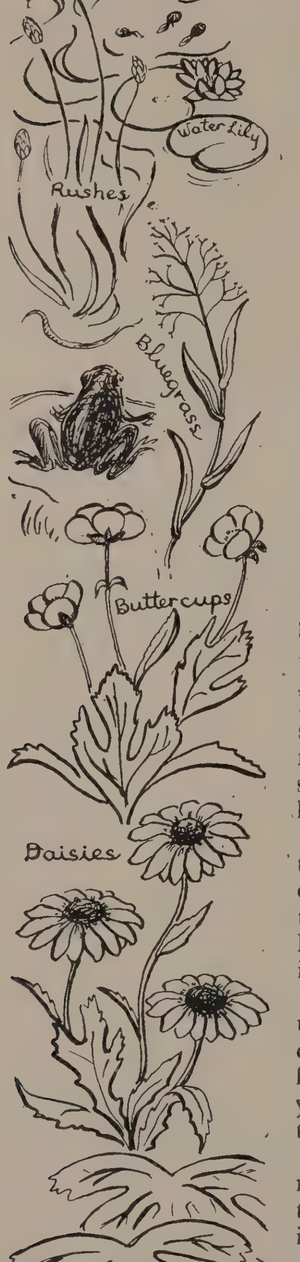
Buttercups in the orchard hung their wet golden tops till the rain had all dripped down their waxen petals to the grass. Jamie stopped by the water trough to let the water tumble over his brown bare feet and to watch fat, bumbling bees make busy, buzzing sounds over red field clover. But if he were a bee, he would choose yellow dandelions—the tumble-headed kind with long hollow stems that are good to sip up spring water on a hot summer day. This reminded the boys to stop by the spring a minute in passing. Lying there on a soft mat of rushes and grass, they leaned out over the spring, sipped up the cold water, slow and long, watching dragonflies over the half-smiling, half-yawning monkey flowers. Along came a snail, feeling its soft, slippery way over mossy rocks. Aunt Sarah said a damp, wild snail like that is pretty clever. He smells through his skin, he carries his eyes on two long horns, and keeps his teeth on his tongue! And as soon as one set of teeth wears out, out comes another, and he's all ready to make another meal of grasses.

On their way again, the barefooted boys came to a little pool, where they bent over, as quiet as two barn mice, and looked into the green water. They were still there—the funny little tadpoles that looked as though they hadn't been finished. Fred was anxious for Jamie to see the tadpoles turn into real, live frogs, and they spent long hours down there each day, hoping to see this wonderful thing. It smelled good, too, down there close to the ground. Fresh green pennyroyal and spearmint grew thick along the bank. Not far off was the sweet smell of the umbrella flower—the white waxy May apple that hid close under the spreading leaves.

The sheep pasture was the flowery-est field on the farm. Where there weren't daisies nodding by the boulders, there were big patches of star-faced bluets, so blue you would think the sky had tumbled over the rocks and broken there. Here was where the bluebird and meadow lark ran between the fence rows or sang from a hollow fence post, teasing the lambkins to a merry frisking over the hills.

But when the supper bell rang from a neighboring farmhouse, up bobbed the two straw hats. They raced to the willows, Bumble close behind, and soon, fourteen, fifteen, sixteen, seventeen, golden-faced Guernseys were switching and stamping up the path to the barnyard, tossing the bells about their necks, making the sheep frisk along the fence close by.

The sun was just about down now, and the wee frogs were beginning their slow, shrilling plaint in the swamp. The boys were tired; they like the night. But they are always glad to see the early sun coming through their window next morning.



Dragon fly
Crabgrass
Monkey Flowers
Clover
Sunflower

May apple
Dandelion
Bluets
Meadowlark

THE YOUNG COMMUNITY

FIREFLY

A Song

A little light is going by,
Is going up to see the sky,
A little light with wings.

I never could have thought of it,
To have a little bug all lit
And made to go on wings.

—Elizabeth Madox Roberts

From "Under the Tree," Elizabeth Madox Roberts. Copyright 1922 by B. W. Huebsch. Printed by Permission of the Viking Press, Inc., New York.

* * *

RIDDLE

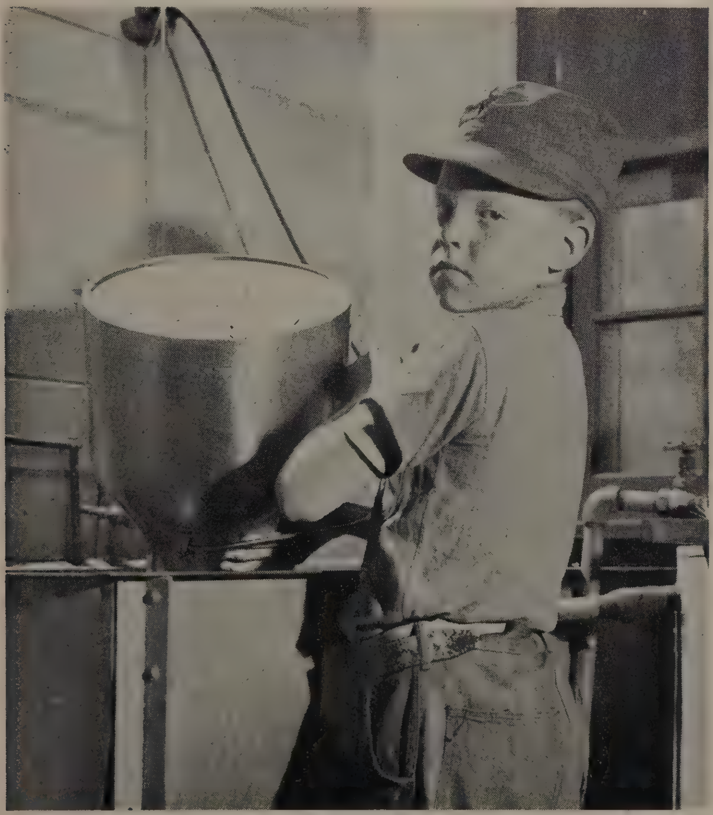
I run in and out along the fence rows.
I am alive but I am not an animal.
I have no legs. What am I?

(Answer: Vine, Virginia Creeper)

* * *

Kenneth Rankin, eleven, works at the B. Snavely Garber dairy at Willow Street, Pennsylvania. Here he is washing a milk bucket. Kenneth likes baseball and anything else that takes plenty of action. He trapped muskrats last winter. This summer he is catching some of the six hundred blue gill and one hundred bass that were placed in a near-by pond for future fishing.

Do you have a part-time job or a hobby other boys and girls would enjoy knowing about? Send a letter to "Young Community," c-o THE MENNONITE COMMUNITY, Scottdale, Pennsylvania. Maybe you will see it on this page.



DID YOU KNOW?

There are many interesting things going on around us every day. But we are so busy we do not notice them. Fred and Jamie often walked down the same lane and through the same woods and fields. Every day they carried buckets of foamy milk up the path from the barn. Every day they carried water to the chickens and gathered the eggs, but every day they found some new thing.

One day Fred noticed one of the hens combing her feathers with her bill. "She was oiling her feathers so they would shed water," his father told him. "Every chicken has an oil can on its tail. Maybe you have seen this little oil can as you watched Mother clean and prepare a chicken for Sunday dinner."

One day Jamie noticed a big, fat, green tomato worm in the garden. He was surprised to find that this tomato worm had many little, white, rice-like things on its back. He found out that these tiny white things were cocoons. A kind of fly laid eggs in the tomato worm's body. Soon these eggs hatched into tiny worm-like creatures called larvae. The hungry larvae fed on the tomato worm. When they became a little older they crawled through the tomato worm's skin and made little white cocoons on its back.

No doubt you who read YOUNG COMMUNITY have noticed some very interesting animals and plants growing around your farm or garden. The editors would be very happy to receive a letter from you telling about some interesting thing you have noticed. You may wish to make pictures in India ink to illustrate your letter. Send your letter to YOUNG COMMUNITY, c/o THE MENNONITE COMMUNITY, Scottdale, Pennsylvania. Some letters may be chosen to be printed on this page.

* * *

You may wish to color the pictures on the opposite page.

Home Life and Your Health

by Edna M. Amstutz

Health—the very word causes a picture to flash on the mental screen: rosy cheeks, sparkling eye, a buoyant step, all that expresses joyous energy of mind and body. "But," say some, "this is a gift, not something we may have at will." Is not the farmer's good crop also a gift from the Creator? Yet the farmer prepares the soil, sows the seed, and cultivates the earth to provide the conditions which make possible the good crop. There is also a great deal of possibility for health which lies within our own efforts in providing for right conditions.

The foundations for the development of health habits lie in the early months and years of an individual's life. Habits of regularity in eating, sleeping and hygiene routines in cleanliness and good grooming contribute unmeasurably toward good health. When established early in life the necessary routines are so much a part of the usual day's activities that the busy adult carries them out with a minimum of conscious effort. This leaves his mind free to deal with the issues of adult responsibility without the neglect of his health.

Let me present to you two pictures of family routine and you may draw your own conclusions as to their contribution toward good health.

In the Warren household the clock strikes eight o'clock. On the east porch the milk bottles are absorbing heat from the rays of the early morning sun. Within the house all is quiet. What a contrast to the bedlam which reigned last night at eleven o'clock when Mother, Dad, eight-year-old Jim, and four-year-old Jean came home from the neighbors all tired out and crabby as bears! Little Jean hadn't had a nap all day.

The hands of the clock creep slowly . . . eight-fifteen . . . eight-thirty. Suddenly a voice breaks the silence. "Mary! Wake up! It's eight-thirty. I'll have to be at the office in half an hour. Can't a man ever have breakfast before he goes to work?"

Mary is on her feet instantly. "Oh! And Jim has to be at school! Wake up, Jimmy! Hurry! Get dressed!" says Mother, dashing into Jim's room on her way to the kitchen, her house-slippers flapping and her tousled hair streaming.

Half an hour later John, with a meager slice of toast and a cup of coffee in his stomach, dashes through the front door. An instant later Jim, a miniature shadow of his dad, dashes off to school. Anxious Mary was unable to persuade him to eat even a bite of toast before he left.

About ten o'clock John becomes conscious of a gnawing pain in his stomach. "That pain is growing worse every day. I'll have to drop in and see the doctor tonight after work" (which, by the way, he forgets to do because after he ate lunch the pain disappeared and he forgot all about it by evening).

After the men have gone, Mary weakly drops into the nearest chair, conscious of the fact that she should get dressed, should eat some breakfast, should cook some cereal for Jean who will soon wake up; but she is so tired she must rest a while first.

In the Snyder household seven o'clock that same morning found Bertha, neatly dressed and combed, in the kitchen preparing breakfast. Upstairs Sam's bass trio-ed intermittently with the hum of the electric razor and the sound of running water. The tempting odor of frying bacon reached the top of the stairs as Sam opened David's door to wake him so that he would have plenty of time to wash, dress, and eat before schooltime. From her crib Carolyn's voice could be heard chattering companionably to her favorite dolly who had gone to bed with her last evening at seven o'clock.

At seven-forty-five the family was gathered around the breakfast table, where they spent an unhurried period eating, chatting, and ending with the reading of a portion of Scripture and prayer. They rose from the table fortified in soul and body —Sam to face the struggles of the business world, David the tasks of the schoolroom, and Bertha ready and eager to attack the large baskets of soiled clothing. Carolyn is already out in the sand pile, with spade and pail, attending to that all-important business of childhood—play.

Perhaps there are few family patterns quite so bad as the first and few quite so good as the last, at least not every day. Health habits are not made up of any magic. They consist of the little everyday things we repeat over and over—doing them the right way at the right time. The body is a complex chemistry laboratory which few of us completely understand; but, fortunately, if we supply the necessary materials, food, and a favorable environment, these processes, however complex, go on with little effort on our part.

In addition to the development of a healthy body we may take advantage of the knowledge at our disposal concerning the prevention of many diseases. Do you know that diphtheria and smallpox need never again raise their ugly heads in our communities if every member of every family is vaccinated against these diseases? If it is well to lock the stable before the horse is stolen, is it not doubly important to develop bodily resistance before disease strikes us?

Perhaps medical science in the past has not done as much in informing people how to keep well as it has in trying to cure them after they became sick. But ours is a day in which there is increasing emphasis on prevention. Physicians and public health organizations are ready and eager to give to the people aid and information on how to promote health and to prevent illness. Information on questions of health, more than ever before, is yours for the asking. No, not nearly all the answers are known, but there are more satisfactory answers now than fifty years ago.

Health of the body is indeed important, but it is not an end in itself. It is a means to the end of useful, happy living. If the body is to be truly beautiful and healthy, it must be under the direction and control of the Spirit dwelling within.

"Do not pay too much attention to the stupid old body. When you have trained it, made it healthy, beautiful, and your willing servant, . . . then do not reverse the order and become its slave and attendant." (Kopplin, **Something to Live By**, p. 147.)

BEGINNING EARLY

Health habits become natural and even pleasant when everyone in the family practices them. Children can be persuaded to brush their teeth more easily, for example, if everyone else in the home does so cheerfully. John Mark Wyse, aged four, of Scottdale, Pennsylvania, goes about this before-breakfast job.

EDITORIAL

The cover scene is from a wheat field at West Liberty, Ohio.

MEETING OF THE MENNONITE COMMUNITY ASSOCIATION

On Tuesday afternoon, August 26, a meeting of the Mennonite Community Association will be held at Wooster, Ohio, just preceding General Conference.

An interesting program is planned. It will present the aims of the Association and will discuss the future of THE MENNONITE COMMUNITY. The meeting is open to everyone and will provide opportunity for acquaintance and fellowship. For the program see elsewhere in this issue.

IN OLD OR NEW COMMUNITIES

The well-maintained church building reflects a community spirit that is wholesome. Pictured on the opposite page is an entrance to the Worcester Church in Montgomery County, Pennsylvania. A maple tree spreads its branches over the shingled roof and whitewashed stone walls. Beside the church is a large, well-kept cemetery.

The Conquest of Materialism

Man's possession of things often ends in things possessing the man. So it is well for people to take proper attitudes toward money, property, and possessions. Getting and spending wealth need not become the root of every kind of evil. Men can conquer the material; they can convert it into a force for good. "Materialism can be redeemed."

No one expects to get rid of hunger by ignoring food. Yet we do not live *for* food; we live *by* it. No one expects to solve the problems of material things by renouncing them as unnecessary or denouncing them as evil. Yet a man's life "consisteth not in the abundance of things he possesseth."

"Money means food and clothing, books and works of art, chances to help one's fellows—in a word, life!" So declares a certain Christian statesman who pleads for people not to allow material things to "run over them and beat them down," but to control these forces for spiritual purposes.

This is no easy task.

The New Communities

A part of the "growing edge" of the church is the founding of new communities. They are an important means of "strengthening the church as one member of the Body of Christ."

New communities are not only important to their own members. They are the concern of everyone. Especially is this true of the new colonies to be started in South America as a result of the present migrations following the war.

Communities that are just beginning usually face difficult problems and sometimes hardships. But they often show more resourcefulness, devotion, and mutual aid than the older and staid communities. And in some of the newer communities a missionary motive is not the least of the purposes.

Another feature of the newer settlements is the variety of settings: Indian Cove, Idaho; Sarasota, Florida; Meadville and Beaver Dam in northwestern Pennsylvania; Oley Valley in eastern Pennsylvania; Phoenix, Arizona; and Culp, Arkansas—to mention a few.

Failures and mistakes have been the lot of many attempts at community building in the past. Both human and material factors have been disappointing. But where there is a willingness to sacrifice and where planning is carefully done—here there is hope that a new church and community will finally thrive.

The good wishes of all go out to those who are carrying on this important part of the church's program.

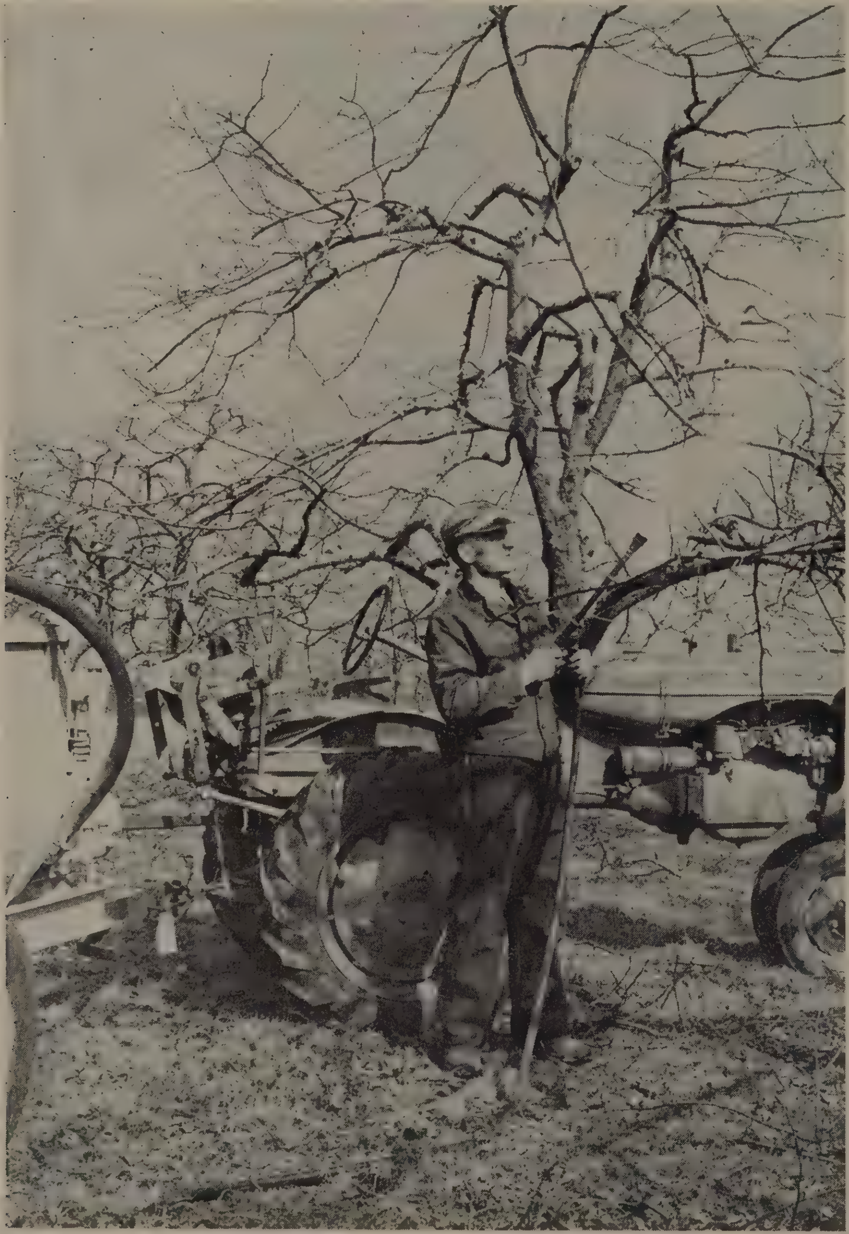
In Future Issues

From the first it has been the intention of this paper to tell of the growth and achievements of different communities. Each one has its own story to tell and this ought to be done both in words and in pictures.

During this coming summer the staff photographer will visit a number of communities to take pictures of the churches, homes, farms, businesses, summer Bible schools, mission gardens, scenic spots, youth groups, and so on. For some issues to come the editors hope to devote a part of each issue to portraying one certain community by photographs as well as by written story.

⇨

AN OLD FAMILY



RAYMOND N. MILLER

PART OF THE WEEK'S WORK

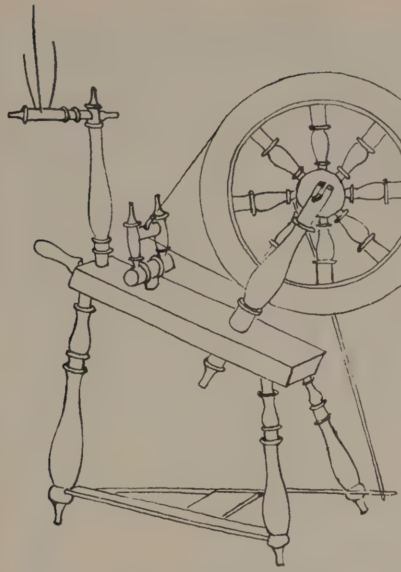
The farm has generally enjoyed a favorable market for its produce. Mrs. Herr (left) at the Central Market in Lancaster (six miles away) sells dressed chicken, eggs, potatoes, and (in season) apples, lettuce, cabbage, and other vegetables.

Picture at Left

AN ORCHARD IS PART OF THE FARM

On an April afternoon Franklin R. Herr sprays his apple trees with up-to-date equipment. Poultry, steers, and crops of grain and hay are among the other enterprises that keep him and a hired man busy the year around.

HEIRLOOM



"THESE MANY YEARS"

In 1710 John Herr acquired a tract of 530 acres of Indian country from the sons of William Penn. In the two hundred and thirty-seven years since then, all or part of the land has been owned and farmed by his direct descendants.

Where among the readers of THE MENNONITE COMMUNITY is the oldest family farm? The search of several months to find this farm, it appears, is now over. We have found what is apparently the oldest farm to be in the continuous ownership of one family. This farm is that of Franklin R. Herr in Lancaster County, Pa. After a search of titles, Samuel S. Wenger, Lancaster attorney, concludes: "It is evident that this farm has been in the possession of the Herr family since October 10, 1710." No older farm was called to our attention. It is unlikely that any other family farm among our readers would exceed the age of this one.

Unique, also, is that for these 237 years the name "Herr" has always been the owner's name. The first Herr to live on this farm was John, son of the pioneering bishop, Hans Herr (1639-1725). The generations of Herrs who have lived on this farm are these:

John (1685-1765)
Christian (? -1772)
Christian (1772-1846)
Jacob (1815-1878)
Frank (1855-1941)
Jacob (1887-1941)
Franklin (1915-)
Delores Fay (1943-)

The homestead as it is in 1947 is both the historian's and farmer's delight. The double-decker barn, built in 1865, has five steer stables (accommodating sixty animals) and two large silos beside it. The one hundred and twenty acres of level land are farmed, by three tractors, in orchard crops, potatoes, wheat, corn, and hay. A five-year rotation is practiced on the farm's Conestoga silt loam soil. Like many of the immigrant farms of two centuries ago, this one was located near a spring that supplied water for both the people and cattle.

Before John Herr built a sandstone home (soon after taking possession in 1710) this land was part of the "backlands of Pennsylvania," some sixty miles from Philadelphia. Here the dense forests of maple and hickory attracted the westward immigrants and their choice of forest land gave rise to the adage: "Where wood grows heaviest the soil must be the best."

The two Christian Herrs, son and grandson of the original owner, lived in the era of the Conestoga wagons, and in their time the private lane through the center of the farm became the Beaver Valley Pike, handling heavy tonnages between Lancaster, Philadelphia, and Baltimore.

Jacob Herr (1815-1878) lived during the change from the cradle to the reaper, and his life's span saw the thresher replace the flail by 1840 and the introduction of the grain drill after 1843.

The Herr family of these parts has a wide and favorable reputation, having given leadership and stability to the churches and community over the generations. The friendly and industrious descendants who now occupy this farm continue not only to "inherit" some fertile land and substantial buildings; they share the faith in God and the Christian virtues that first carved a home in the crude wilderness and preserved for over two and a quarter centuries this family heritage and shrine.

Picture at Left

A FAMILY OF THREE IN 1947

Since 1942 Franklin R. Herr has occupied and tilled the farm on which he grew up. In 1940 he was married to the former Lois Charles. Delores Fay, who was born in 1943, is the great-great-great-great-great-granddaughter of the original Herr.

ONE CENTURY OLD

In 1847 the original sandstone house of John Herr was replaced by the present sturdy brick home, still in splendid condition. Five of the eight Herr generations have lived here.

The Topic of Weather . . .

Thunderstorms and Tornadoes

by Ivan W. Brunk

The Thunderstorm

Thunderstorms are the noisiest of all storms, and tornadoes are the most destructive. You have all become used to the familiar summer thunderstorms; but few have likely observed the companion of some thunderstorms, the dreaded tornado. Windsqualls accompanying the thundershowers occasionally wreak considerable damage; but these do not approach the velocity or speed of the high winds in the whirling tornado funnel.

Thunderstorms over land areas are more likely to occur during the day than at night, because of the heating of the air by day; but many parts of the Middle West receive more than half of their rainfall at night during the warm season. This is of great economic value in conserving moisture, and is of considerable value in harvesting, threshing and curing hay, because it permits drying by day.

Thunderstorms are most frequent in the tropics, and are rare in high latitudes. Tampa, Florida, has more thunderstorms than any other part of the United States. At Tampa thunder is heard on an average of over 90 days per year. The Pacific coast has the least number, less than five per year. In the Middle West there is thunder on an average of 30 to 50 days each year. Over the earth as a whole an average of 44,000 thunderstorms occurs each day, and an average of 1,800 is in process at all times. While thunderstorms are most common in the warm season, thunder and lightning may occur any time of year, but rather rarely in winter.

"THE TWISTER"

Tornadoes are the most violent of all storms. The safest place of refuge during a tornado is in the so-called "cyclone cellar" of the home. These well-constructed under-ground rooms were once considered indispensable in the Middle West.

Almost as rare as a total eclipse of the sun is the combination of lightning and snow. Lightning has a weird bluish appearance when it occurs with snow.

Before Benjamin Franklin helped to prove that lightning is an electric spark, and that thunder is the noise produced by the spark, it had been assumed that the heavy rainfall associated with thunderstorms was produced by electricity. The modern view is that the rainstorm is the primary phenomenon and that the electricity is incidental. The air in the lower part of the atmosphere is warm, and contains water vapor. If some of this air is carried upward to a level where the pressure is lower, the temperature falls and at a certain point condensation begins. This process produces the fluffy summertime cumulus clouds. If the upper air into which the cloud grows is cold, and if the lower air contains much water vapor and is not too stable, some of the clouds will develop into thunderheads. The upflow of air through the cloud becomes violent; condensation proceeds rapidly; and a downpour of rain follows. Some of the drops are carried to heights where the temperature is below freezing. They freeze, become covered with more ice, and grow into hailstones. Pilots avoid flying into thunderclouds, because of the violent vertical air currents encountered.

The electrical phenomena of thunderstorms are caused by the breaking up of raindrops by the strong air currents. In breaking up and recombining, the drops and different parts of the cloud build up enormous electrical charges. This is sufficient to break down the resistance of the air, and a lightning flash results, from one cloud to another, or from cloud to ground. Lightning rods, if properly installed, afford good protection to a building and its occupants.

The Tornado

The tornado is a violent, local vortex in the atmosphere, and is sometimes called a "twister" or "cyclone." It has a funnel-shaped cloud, with upward-spiraling winds of terrific velocity. Tornadoes usually occur in connection with severe thunderstorms, especially those from which hailstones fall to the ground. They frequently form in a series of two or more. Tornado formation requires the presence of layers of air of contrasting characteristics. The condition whereby dry air aloft is superimposed on moist air near the surface is one easily realized in central United States, where dry air from the west or northwest often rides aloft over a warm moist current from the Gulf states. It seems that tornadoes occur only when there is a precise combination of several common but variable weather factors.

Kansas and Iowa have more tornadoes than any other states but the chances of a tornado striking a particular spot are exceedingly small, even in these states. During a sixty-three-year period, Kansas had an average of seven days per year, and Iowa an average of five days per year on which a tornado was reported in some part of the state. Tornadoes are most frequent in the spring and early summer, between 3:00 p.m. and 6:00 p.m., but

AFTER THE THUNDERSTORM

The sun breaks through after the thunderstorm has spent itself. During a thunderstorm safety can be found in steel buildings, and any house is safer than out of doors. If outdoors, low places are safer than hills. Wire fences and trees standing alone should be avoided.

they may occur during any month of the year and any time of the day, especially in the southern states.

The tornado makes a rushing, roaring sound, like the noise made by several trains going through a tunnel or over a trestle. The air in the immediate vicinity of a tornado is filled with flying debris of all kinds, and it is dangerous to be caught in an exposed position. The destructive effects of a tornado are terrifying. Strong buildings are torn apart and scattered about like kindling wood. Large trees are uprooted, and people and animals are whirled through the air and dashed to the ground. The reduced air pressure within the funnel cloud causes buildings literally to burst when the storm passes directly overhead. The destructiveness of a tornado depends upon the length and width of its path and the density of population in the area it affects. The average length of the path is from ten to forty miles, but sometimes reaches 300 miles. The width ranges from 300 yards to a mile or more. Tornadoes usually move from the southwest to the northeast, at an average speed of 25 to 40 miles per hour. They can easily be outrun by an automobile. The wind speed in the tornado vortex has never been measured, but has been estimated as high as 500 miles per hour.

One of the most destructive series of tornadoes on record was on March 18, 1925. Eight distinct tornadoes were observed. The most destructive one started near Annapolis, Missouri, moved eastward across Illinois, and disappeared near Petersburg, Indiana, a total path of 210 miles. This one tornado killed 689 persons and caused property damage of more than $16,000,000. The average number of tornadoes per year in the United States is 140, with an annual property damage of $11,000,000 and an average of 240 people killed per year.

If a special cellar is not available, the southwest corner of any depression, or even a frame house affords some protection, as the tornado usually approaches from that direction. When the tornado cloud is seen in time, it is possible to keep out of its way by noting its direction of movement, and fleeing at right angles to the direction of movement. If the funnel is approaching in a direct line, it will appear to be standing still while becoming larger. In that case the safest direction of flight is to the right when facing the storm.

Because of the local nature of tornadoes the Weather Bureau has not found it practicable to forecast their occurrence. However, local networks have been set up in some tornado areas to report the progress of tornadoes and other local storms after they have formed.

Farming in a Changing World

FEWER FARMS

The growing concentration of business and industry is being paralleled in farming, according to preliminary data from a study made by the Census Bureau in 1945. The trend is unmistakably toward bigger and fewer farms.

The average farm in 1945 had a little less than 200 acres. That represented an increase of 30 acres in the average size of farms since 1940 and an increase of 50 acres since 1920.

The total number of farms declined from 6,400,000 in 1920 to 5,800,000 in 1945. One-third of the decrease took place in the war period, 1940-1945, when some 200,000 farms were eliminated. While this concentration was developing, the acreage devoted to agriculture increased. In 1920 there were 956,000,000 acres in productive crops; there were 1,100,000,000 in 1945.

The number of big farms—those with 1000 acres or more—increased by two-thirds from 1920 to 1945. About 40% of the nation's farm land is now cultivated by 100,000 big farm units. In other words, some 1.7% of farm operators control 40% of the total farm land.

The "family" farm appears to be declining. These farms, from 100 to 260 acres in size, represented about one-third of all farms in 1920. In 1945 they made up only one-fourth of all farms.

Smaller farmers, those with 10 to 100 acres, have dropped from 54% of all farms in 1920 to 48% in 1945. These farms are frequently too unproductive to support a family. These 48% of farmers in 1945 cultivated only 11% of the country's total farm land.

The growth of large farms has been stimulated by the development of mechanized equipment, including tractors and combines, cotton pickers, cornhuskers, etc. Owners of small and medium-sized farms find it increasingly difficult to compete with the big farm machines.—From the March 1, 1947, **Bread & Butter** report released by Consumers Union

BEFORE YOU BUY ANOTHER FARM

This, too, happened again the other day; indeed has also been happening too often. A man bought a farm, but not the man who really needed it. This man was there to bid on it, but the other had more money and bid it up to where the first one could not reach it. So the man who already had one, two, or three farms got still another; and the man who had none saw another hope go by the board. Both were members of the same church.

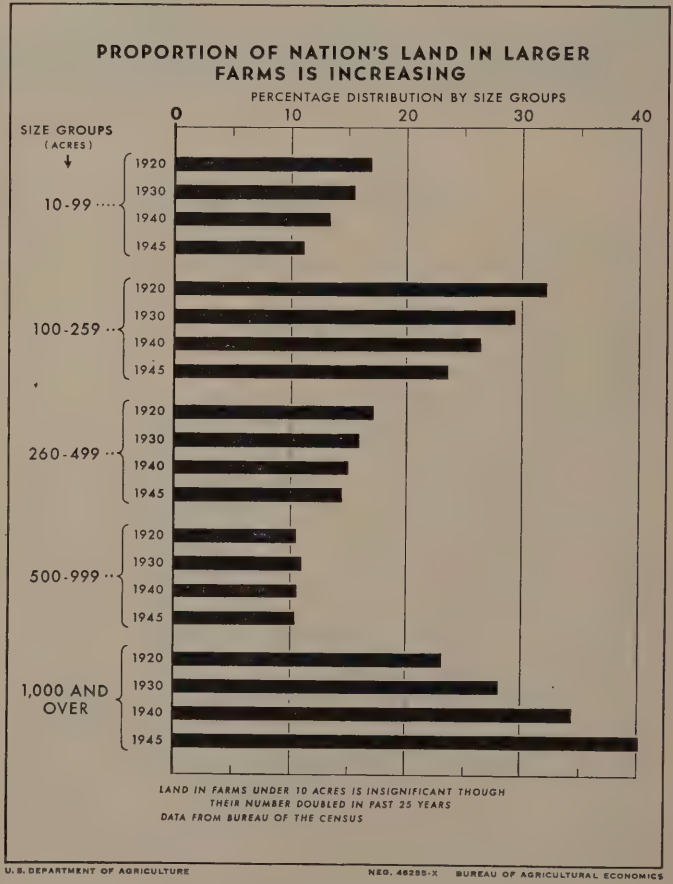
The man who was unable to stay in the bidding until he got the place was a worthy and respected member of the church and of the Mennonite rural community, where he hoped to live and rear his family in association with others of the brotherhood and under the influence of the church. Moreover, he wanted a place which they could call home with all the integrating effect which that imparts to family life.

They had applied themselves and exercised thrift, so that with a number of favorable years they had built up a substantial sum which was to serve as the down payment on that coveted home. But it was not enough to meet the competition encountered, and they were left still facing the prospect of shifting here and there at the turn of fortune, whether within reach of the church or not.

In contrast, the man who got the farm did not need it for a home. He already had one—had had it for years. In fact, he could have two or more homes, all on his own holdings. He wanted it, rather, as an investment, as a place to permanently deposit the returns which his numerous acres had yielded in prosperous times. Instead of offering that reserve to help the other man get the farm he needed, he used it instead to enter into unequal competition with him, even though it might mean the loss of another family to the church and community.

True, by the laws of an auction or the accepted standards of buying and selling, anyone has the right to bid or make offers as long as his ability permits. But may it not still be true, as in Paul's day, that some things may be lawful but do not edify (or build)? "Love as brethren." Love "seeketh not her own, but every man another's wealth." Should not such Christian standards, rather than the currently accepted ones, determine how far one may properly go in such competition?

The answer to this question has vital implications for the future of the rural Mennonite community with the church at its center. More and more concentration of land in the hands of a few, with more and more landless brethren as a consequence, cannot but have far-reaching and negative consequences for both the community and the church. What both need to in-

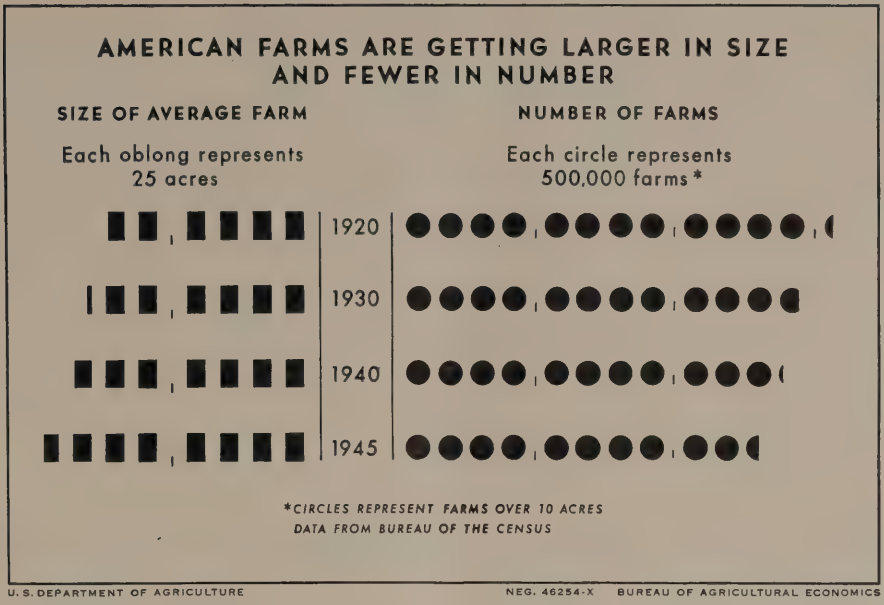

PROPORTION OF NATION'S LAND IN LARGER FARMS IS INCREASING

PERCENTAGE DISTRIBUTION BY SIZE GROUPS

LAND IN FARMS UNDER 10 ACRES IS INSIGNIFICANT THOUGH THEIR NUMBER DOUBLED IN PAST 25 YEARS

DATA FROM BUREAU OF THE CENSUS

U. S. DEPARTMENT OF AGRICULTURE NEG. 46255-X BUREAU OF AGRICULTURAL ECONOMICS


AMERICAN FARMS ARE GETTING LARGER IN SIZE AND FEWER IN NUMBER

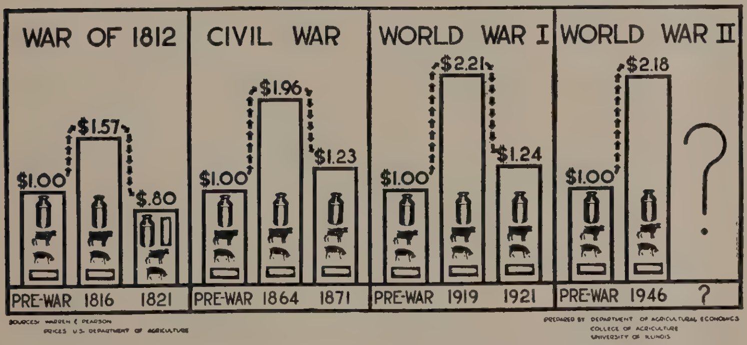
*CIRCLES REPRESENT FARMS OVER 10 ACRES
DATA FROM BUREAU OF THE CENSUS

U. S. DEPARTMENT OF AGRICULTURE NEG. 46254-X BUREAU OF AGRICULTURAL ECONOMICS

sure and enhance their future is a sufficient number of those who could substantially add to their own holdings, but in keeping with the spirit of Christian brotherhood and for the sake of the church and community, choose rather to help others become established there.

Before you buy another farm, consider what effect such purchase will have on the church and rural community in the light of the distinct contribution which they must needs make to the future of the Christian family, the nation, and the kingdom of God.—Editorial, in **The Christian Evangel,** April, 1947.

FARM PRODUCTS PRICES RISE DURING WARS PRICES FALL AFTER WARS



SOURCES: WARREN & PEARSON
PRICES U.S. DEPARTMENT OF AGRICULTURE

PREPARED BY DEPARTMENT OF AGRICULTURAL ECONOMICS
COLLEGE OF AGRICULTURE
UNIVERSITY OF ILLINOIS

War of 1812: Prices of farm products were highest in 1816, two years after the war ended. By 1821, five years later, prices had fallen to about half those received in 1816.

Civil War: Prices of farm products in 1864 were nearly double those received before the war. By 1871, seven years later, prices had fallen to about five-eighths of those received in 1869.

World War I: Prices of farm products in 1919 were about 2¼ times those received before the war. By 1921, two years later, prices had fallen to about three-fifths of those received in 1919.

World War II: Prices of farm products in 1946, like those of 1919, were about 2¼ times those received before the war. If history repeats itself, prices of farm products will fall in the next few years.

—ROLAND W. BARTLETT,
Professor, Agricultural Economics,
University of Illinois

July Garden

Sweet peas make rainbows on the fence,
The marigolds spread rich incense,
After the rain.

Plump squash begin their necks to curl,
And stalks of parched corn unfurl,
After the rain.

The melons fill with juices sweet,
Tomatoes blush the sun to meet,
After the rain.

Sly cucumbers hide in the shade,
Potatoes in each hill are made,
After the rain.

The blood-red beets show polished cheeks,
And carrots mold their gold for weeks,
After the rain.

The lettuce beds are green and cool,
The open leaves of cabbage drool,
After the rain.

The hollyhocks beside the gate,
With ruby cups the bees await,
After the rain.

—Ann Jennings Brunk

Dear Reader:

The Poultry and Egg Situation

For the second half of 1947, poultrymen face both good and bad prospects. Supplies of all poultry products compared with the last half of 1946 will be significantly smaller, but demand may also be lessened. If business activity declines and there is a decrease in demand for all foods between now and the end of the year, egg prices will increase less than seasonally while chicken prices will decline moderately. Turkey prices may not change greatly because of sharply lower supplies. Another factor tending to depress prices of poultry products during the latter part of 1947 is the likelihood of larger supplies and lower prices of red meats. A seasonal increase in egg prices would be about 35%; chicken prices normally decrease slightly; and turkey prices increase somewhat.

Egg production for the second half of 1947 will probably be 4 to 8% below the corresponding period of 1946. But supplies will show greater disparity because the into-storage movement this year is substantially below last year. Chicken supplies will be about 10% less, and turkeys at least 15% below.—*United States Department of Agriculture Bulletin*

The Agent at Your Door

Agents, like flowers, come in the spring and summer. They come to sell feed, seed, fertilizer, stock remedies, tractors and vanilla to the farmer and the farmer's wife. Sometimes they leave the goods and take the cash, completing a sale. Many times, however, they ask the farmer or his wife to sign a contract for future delivery. Payment may be made after delivery, at the time of entering the contract or at some other time or times and under an installment-plus-interest plan. In any case, there are some simple rules of a mixed legal and business nature which should be kept in mind by one who purchases from an agent.

1. Be sure that the agent is a bona fide representative of the company he claims to represent and that he has authority to sell the products under the plan he proposes and with the guarantees or warranties he makes. In case of doubt, do a little "checking up" before signing a contract. This is important, because if the agent is not authorized to enter the contract he urges or to make the warranties he states, his company is not bound. Also, if the agent is not authorized to receive payment and payment is made to him, his misappropriation of funds may not prevent his company from collecting under a valid contract made by the agent.

2. Agents can do a great deal of "puffing" about their product without being legally held as having made guarantees or warranties. Therefore, a purchaser who wants to make sure the article is as represented should exact written guarantees from the agent.

3. As in other business transactions, it is a distinct advantage for the buyer to deal with an agent known to him either personally or by reputation.

4. Goods purchased from an agent should be subjected to the same tests of economy and ability-to-perform as are goods purchased elsewhere. To do this it may be necessary to properly discount an attractive presentation of statements that sound like facts.—Illinois College of Agriculture

The Dog on Your Place

So far as the law is concerned, there are three kinds of dogs—those that have never bitten anyone, those that have "had one bite" and those that habitually bite people. Owners of the first kind ordinarily have nothing to fear in the way of liability until their dog has shown that he will bite. Owners of the second kind should be extremely watchful of the dog's future actions, because if they know he will bite they may be liable for the next offense. Owners of the third kind should choose between strict confinement, muzzling, and disposal—otherwise their dog may create more liability than they can handle.

The common-law rule that "a dog is entitled to one bite," and after that the owner may be liable for injury to others does not interfere with the keeping and training of watchdogs, so long as the dog is taught to discriminate between friends, neighbors or others making social or business calls, and trespassers or suspicious characters. When a watchdog is kept within a yard or other restricted area and warning signs are posted at entrances to the yard or area, anyone not heeding the signs cannot ordinarily complain if he is bitten. Of course, a dog owner may, by his own negligence or intent, make himself liable for the actions of his dog.

Dog owners may also be liable for their dogs' injuries to the animals or property of others. Dogs, however, are not the only animals that may subject their owners to liability. Bulls, horses, boars, roosters or any other animals capable of inflicting injury and of a known vicious nature are just as likely to bring liability to their owners. Also, anyone keeping a wild animal recognized to be of a dangerous nature, such as a bear or wolf, keeps it at his own risk.—Illinois College of Agriculture

Meeting of the Mennonite Community Association

ON GENERAL CONFERENCE GROUNDS

Wooster, Ohio

August 26, 1947 2:00 P. M.

Chairman: Paul Erb

Building the Christian Community Today . . . . Clayton L. Keener

A Periodical for the Promotion of the Community . . . . Grant M. Stoltzfus

The Growth of *The Mennonite Community* . . . . Harold K. Mishler

Open Forum: The Future Program of the Mennonite Community Association—
Led by Guy F. Hershberger

Our Contributors

John E. Lapp, Hatfield, Pennsylvania, is a bishop in the Franconia Conference. For some years he has observed and studied the economic trends of his section of the church, which is the oldest settlement of Mennonites in America. His article is the outgrowth of certain surveys, together with his own convictions and conclusions.

Ivan W. Brunk, weatherman at Chicago Municipal Airport, presents another weather article.

Evelyn Burkholder Kreider (Mrs. Carl Kreider) has studied home economics in college, and taught it in high school for three years. She was formerly from Newville, Pennsylvania, in which state she taught before her residence at Goshen, Indiana. She is the mother of two children.

John M. Snyder is from the state of Oregon. He has had a number of years' experience as a businessman and auditor. At present he is located in Goshen, Indiana, where he is assistant manager of Mennonite Mutual Aid. For some years he has paid attention to practical phases of stewardship.

Edna Amstutz spent her childhood and early youth on a farm near Orrville, Ohio. In 1936 she was graduated from the Mennonite School of Nursing at La Junta, Colorado and is now instructor of sciences in that school. Her special interest in nursing education extends to the practical problems of assuring better health for the home and community.

Elnora Schrock is a native of mountainous Somerset County in western Pennsylvania. Her interest in nature and the arts is continued in her present science studies at Goshen College, Goshen, Indiana.

Members of the Mennonite Community Association

1. John H. Alger, Broadway, Virginia
2. Harold S. Bender, Goshen, Indiana
3. Fred S. Brenneman, Hesston, Kansas
4. Paul Erb, Scottdale, Pennsylvania
5. Milton Falb, Orrville, Ohio
6. Simon Gingerich, Wayland, Iowa
7. H. Ralph Hernley, Scottdale, Pennsylvania
8. Guy F. Hershberger, Goshen, Indiana
9. John L. Horst, Scottdale, Pennsylvania
10. Marvin E. Hostetler, Orrville, Ohio
11. Paul W. Hertzler, Norristown, Pennsylvania
12. Clayton L. Keener, Nottingham, Pennsylvania
13. A. J. Metzler, Scottdale, Pennsylvania
14. Ivan Miller, Corry, Pennsylvania
15. Harold Mishler, Scottdale, Pennsylvania
16. Jacob A. Shenk, Harrisonburg, Virginia
17. Oliver A. Snyder, Hespeler, Ontario
18. Grant M. Stoltzfus, Scottdale, Pennsylvania
19. John L. Yoder, West Liberty, Ohio
20. V. W. Zuercher, Orrville, Ohio
21. Earle R. Brilhart, Scottdale, Pennsylvania
22. Christian E. Charles, Salunga, Pennsylvania
23. E. I. Culp, Tiskilwa, Illinois
24. A. L. Glick, Minot, North Dakota
25. Henry R. Hernley, Scottdale, Pennsylvania
26. J. Forrest Kanagy, Gettysburg, Pennsylvania
27. John Kaufmann, Tiskilwa, Illinois
28. Sarah Marie Prinkey, Scottdale, Pennsylvania
29. Dorsa J. Mishler, Lagrange, Indiana
30. H. A. Mumaw, Elkhart, Indiana
31. Joe S. Plank, West Liberty, Ohio
32. Chauncey G. Smucker, West Liberty, Ohio
33. Ralph R. Smucker, Goshen, Indiana
34. Sanford C. Yoder, Goshen, Indiana
35. George R. Emmert, Sweet Home, Oregon
36. Leo H. Hostetler, Harper, Kansas
37. J. M. Leed, Lititz, Pennsylvania
38. H. H. Snavely, Willow Street, Pennsylvania
39. E. Frank Stoltzfus, Elverson, Pennsylvania
40. Ida Stoltzfus, Morgantown, Pennsylvania
41. Albert Weaver, Hesston, Kansas
42. Daniel M. Widmer, Woodburn, Oregon
43. J. Harvey Yoder, Denbigh, Virginia
44. Ellis R. Zook, Goshen, Indiana
45. R. John Yost, Honey Brook, Pennsylvania
46. Ralph S. Hertzler, Elverson, Pennsylvania
47. Chester R. Shank, Scottdale, Pennsylvania
48. Dorothy Blough Roth, Bellefontaine, Ohio
49. Edwin L. Weaver, Wakarusa, Indiana
50. Jacob M. Moyer, Souderton, Pennsylvania
51. Dwight L. Stoltzfus, Mantua, Ohio
52. Jesse L. Nofziger, Archbold, Ohio
53. Jacob L. Erb, Wellman, Iowa
54. Catherine Hernley, Scottdale, Pennsylvania
55. Mahlon H. Stoltzfus, Elverson, Pennsylvania
56. Paul R. Yoder, Elverson, Pennsylvania
57. John M. Hertzler, Morgantown, Pennsylvania
58. Coffman Shenk, Biglerville, Pennsylvania
59. Aaron Mumaw, Wakarusa, Indiana
60. William L. Stoltzfus, Westover, Maryland
61. Laura Showalter, Scottdale, Pennsylvania
62. David S. Brilhart, Scottdale, Pennsylvania
63. Paul H. Hege, Dayton, Virginia
64. Levi H. Brubaker, Lancaster, Pennsylvania
65. J. D. Hartzler, Wellman, Iowa
66. M. O. Blosser, Harrisonburg, Virginia
67. Abner J. Troyer, Smithville, Ohio
68. George S. Bender, Wellman, Iowa
69. John L. Glick, Boyertown, Pennsylvania
70. Clayton Hofstetter, Dalton, Ohio
71. Jesse Roth, Albany, Oregon
72. Nelson N. Moyer, Riegelsville, Pennsylvania
73. David Rohrer, Orrville, Ohio
74. Amos Hartz, Elverson, Pennsylvania
75. John D. Burkholder, Jr., Harrisonburg, Virginia
76. Mrs. Paul E. Stauffer, Harrisonburg, Virginia
77. Stephen Beiler, Elverson, Pennsylvania
78. Eli Lugbill, Archbold, Ohio
79. Mrs. Caroline Smucker, Tiskilwa, Illinois
80. Daniel M. Glick, Smoketown, Pennsylvania
81. Elmer G. Martin, Lancaster, Pennsylvania
82. L. F. Kulp, Harleysville, Pennsylvania
83. J. S. Garber, York, Pennsylvania
84. Adam R. Martin, Maugansville, Maryland
85. John Bachman, Metamora, Illinois
86. Florence Halteman, Souderton, Pennsylvania
87. John C. Forry, Lancaster, Pennsylvania
88. Elmer Stoltzfus, Yellow House, Pennsylvania
89. Abner Cressman, New Hamburg, Ontario
90. Silas J. Smucker, Rensselaer, Indiana
91. L. S. Britsch, Archbold, Ohio
92. Ivan H. Stoltzfus, Gap, Pennsylvania
93. Elton S. Kinzie, Preston, Ontario
94. Clarence Rich, Archbold, Ohio
95. Ford R. Kreider, Seville, Ohio
96. Harold Kreider, Marshallville, Ohio
97. Elo Snyder, Breslau, Ontario
98. Norman H. Hess, Lederach, Pennsylvania
99. Norman L. Hess, Lancaster, Pennsylvania
100. Jason O. Miller, Elkhart, Indiana
101. Jacob A. Glick, Smoketown, Pennsylvania
102. Wilkins Howe, Elverson, Pennsylvania

Book Reviews

A Business of My Own,

by Arthur E. Morgan

Here is a readable and practical book for anyone who has a business of his own or who considers starting a business. The author, after many years as an engineer, educator, and community leader, reaches the conclusion that "by and large in America relatively small business is more profitable than very large business." Mr. Morgan holds, further, that there are great satisfactions in having a business of your own where you can supervise your own work, experiment, and pioneer.

The author draws a great deal from observations. In large part *A Business of My Own* is page after page of examples of small personal businesses, services, and industries. Anyone reading these pages is sure to be stirred by the great number of opportunities that await development by the resourceful person. Small industries in metalwork, wood products, food processing, leather, etc. are described. Service opportunities through businesses of all kinds, repair services, landscaping, printing, etc. are shown to be open in great number to the enterprising person.

Listed in the table of contents are these fields:

Small Business Outlook
Starting in Business
Sources of Information
How to Find a Market
Service Occupations
Local Services
Mechanical and Related Services
Small Industry
Miscellaneous Industries

Mennonite communities, persons, and towns are referred to over a dozen times throughout the book. Apparently the author in his surveys of personal businesses gathered data on Mennonite businesses though his references are a mere sampling. Mention is made of Archbold, West Liberty and Holmes County in Ohio. Parkesburg, Pennsylvania, and Berne, Indiana, are among the other references. Occasional note is made too of the Canadian Mennonites in Manitoba.

This book of 184 pages can be secured for $1.00 by writing to Community Service, Inc., Dept. A, Yellow Springs, Ohio.

God's Back Pasture,

by Arthur Wentworth Hewitt

As is the case with many volumes of current religious literature, this book does not precisely fit the Mennonite situation yet contains much that has value. Its concern is with communities far removed from urban centers, and particularly with the rural church and the problems of the rural pastor.

With glowing words the author expresses his distinctly rural point of view, holding that rural life and the rural church are normal and natural, while city life and the city church are unnatural developments. These convictions come from his own experience, for he says that he was born into the rural church, loves it as the Babylonian captives loved Zion, is devoting his life to it, has given to it long study and service, and has never lived otherwhere than in the very heart of it. Because people are unenlightened they are not aware that the rural church offers opportunities far greater than does the city church. "Here is a country church in the heart of nature's beauty, in the midst of the richest friendships possible, in a situation favorable to study beyond parallel; yet intelligent people actually believe that the preacher who leaves it for a city parish increases his advantages. O falsehood forever and ever! Here is a preaching place in the midst of a great unevangelized area which no church ever touches at all, yet still men talk of leaving the country for a larger field of service. O falsehood forever and ever! Here is a field of service so held in contempt of the world, so traditionally despised as the camp of the incompetent, that any man of ability who dared put his life into it would shine like the stars" (p. 25).

After maintaining that the greatest need of our nation is thoroughgoing rural evangelism and then analyzing the weaknesses of the rural church, the author deals with the temporalities. Not all of his remarks about church houses and their equipment apply to Mennonite churches. Contrary to our practice, he advocates the use of musical instruments; but he wants no flag, no clock, and no tacked-on decorations. He offers methods which can be used in financing the rural church, and then discusses the part of the pastor in the organizations of his church and of his community. The author's willingness to hold political office, to co-operate with secret orders, and to participate in local fairs, parades, and similar community events would not meet with Mennonite approval.

One of the best sections of the book treats the rural pastor as an educator. The author's position as head of a state department of education qualifies him for presenting sound principles of pedagogy. The schoolteacher as well as the minister will find here much wisdom in small compass, and will confront one of the best statements regarding school discipline to be found anywhere. The book concludes with the author's philosophy and profoundest convictions regarding rural life.

This 144-page book is published by Willett, Clark, and Company, and sells for $1.50.—Edwin L. Weaver.

As Seen By Others:

PRICE SUPPORT ANNOUNCED FOR WHEAT CROP

According to a late bulletin from the Department of Agriculture purchase agreements as well as loan contracts will be offered to wheat growers for their 1947 crop. Only wheat grading No. 3 or better, or No. 4 or No. 5 because of test weight only, will be eligible for loan or purchase. Loans on 1947 crop wheat, computed at 90% of parity at the beginning of the 1947 marketing year as of July 1, 1947, will be made available by the C.C.C. through December 31, 1947, and will mature on April 30, or earlier on demand.

The bulletin states further that: "Purchase agreements will be offered growers through Dec. 31, 1947, and will provide for puchases of whatever quantity of eligible wheat a producer may elect to deliver to the C.C.C. during the 60-day period immediately following the maturity date of 1947 wheat loans. Purchase prices will be the same as the corresponding loan delivery rates. In most years heretofore only loans have been available to wheat growers. This year's program, including purchase agreements as well as loans, is designed to simplify the program for farms and reduce administrative costs.

"The Department also announced that interim loans will be available.

In order to give producers the benefit of wheat loans when the crop is harvested, interim loan rates based on an estimated parity price of $2.00 per bushel will be established."

Crops Are Generally Late

A late bulletin from the Weather Bureau gives this bird's-eye glance at crops and the weather for different parts of the United States:

"Frequent showers and unseasonably cool weather during most of the week in the Middle and Northern Plains states and north of the Ohio Valley retarded outside activities, especially the completion of corn and soybean planting and cultivation. Small grains and pastures made fairly good progress in this region, but cold, wet soil slowed germination and growth of corn. Rains in the Middle and South Atlantic states were mostly beneficial and relieved a threatened drought condition in sections of Virginia and the Carolinas. Much improvement in crops was noted but harvesting hay and grains and cultivation were retarded.

"In the Gulf States farm work was very active and crops made mostly favorable advance in spite of the very warm days. Mild temperatures following recent rains in the northern Rocky Mountain area caused rapid improvement in the agricultural situation. Showers during the past week in the North Pacific States delayed outside activities and caused some loss to cherries, truck and grains, but this was more than offset by improved growing conditions. Considerable improvement, especially to pastures and small grains, resulted from recent rains in Pacific States. It is still too dry in Arizona and most of New Mexico, and need for additional moisture is developing in the west Gulf area.

"Winter wheat made mostly good progress during the week and is heading to the Northern Border States . . . . Oats are heading to the Ohio Valley, with half of crop headed in Missouri. Spring wheat made good progress in the Northern Plains during late weeks and is in good to excellent condition . . . . Completion of plantings was generally delayed in the Lake region, upper Mississippi Valley, and Northern Plains States where germination and growth were slow."

Honorable Mention

Below are some of the older family farms which have been, according to our informants, in an unbroken family line since the eighteenth century.

Present Owner	*Reported by*	*Date Acquired by Family*
Hettie Groff Kreider Route 7 Lancaster, Pennsylvania	Walter B. Groff Route 1 Columbia, Pennsylvania	1718
Earl Wissler Route 1 Lititz, Pennsylvania	John N. Wissler Route 1 Lititz, Pennsylvania	1724
Noah W. Wenger Paradise, Pennsylvania	Samuel S. Wenger Paradise, Pennsylvania	1727
Preston Souder Telford, Pennsylvania	Preston Souder Telford, Pennsylvania	1755
Noah M. Weber Adamstown, Pennsylvania	Anna G. Weber Adamstown, Pennsylvania	1767

The editors wish to give their cordial thanks to those who responded in this search. A special "thank you" is due Ira D. Landis, of Lititz, Pennsylvania, who gave valuable help in gathering data on these old farms. Further responses from our readers on old homesteads, mills, family heirlooms, and so on will be welcomed.

Quoting . . .

(A letter, dated May 21, 1947, received by the editor from Mr. S. J. Smucker, of the Soil Conservation Service at Rensselaer, Indiana, contains the following paragraphs.)

"Five years ago I had the pleasure of making an extensive field trip for the Bureau of Plant Industry. This trip took me through most of the states east of the Rocky Mountains. During the course of the trip I got into Amish and Mennonite communities in Kansas, Iowa, central and northern Illinois, northern Indiana; Fulton, Logan, Holmes, and Wayne counties in Ohio; Berks, Bucks, Lancaster, Chester, and Montgomery counties in Pennsylvania. In all of these strong communities there was considerable evidence of erosion, soil deterioration and wastage. Mennonites and Amish really love farming and are doing a better-than-average job of it, but there is still considerable room for improvement in general. They are not as open-minded to new ideas as they might be and they do not like to admit that their farming isn't as good as it could be, or that their stewardship of the soil might be improved.

"It seems to me that since much is made of stewardship by these religious groups, considerable emphasis should be placed in the COMMUNITY on man's stewardship of the land and his accountability to God. A farmer really is a 'tenant of the Almighty.' The land is God's greatest material gift to mankind. Ownership of land does not give an absolute right to use or abuse it. The land steward, whether owner or operator, also has a moral duty to enrich or maintain the soil he tills and to leave it to those who come after him in as good or better condition than he found it. Eroded, wasted soils mean weak, inadequate institutions of which the church is an important one.

"From the point of view of its basic faith and also as a matter of self-preservation, the church has a stake in the soil. Man's stewardship of the soil is one of the most fundamental concepts of conservation. It needs strong emphasis and should find ready acceptance among the Mennonites."

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THE OTHER SIX DAYS

[Continued from page 7]

side in the factories creates social life problems and causes some to seek after worldly amusements. Labor unions and life insurance become testing points for those employed in industry. Some become unequally yoked in marriage, social organizations, and business associations. The contacts of various kinds may be responsible for the worldward drift in attire also. It is quite possible that on the whole the Franconia Conference has suffered much because of the migration from the farm to industry and commerce.

The economic stability of the people is also at stake and must be thought of in this writing. Even though industry does pay higher wages and offer shorter hours as a part of the "good working conditions," this does not mean that the industrial workers are assured of a larger accumulation of wealth than the farmer. It is true that some become wealthy in the industrial world; but others become poor. More time and more opportunities to spend money, the desire to "keep up with the Joneses," and so on keep many poor. The Franconia Cônference has had few rich members. On the other hand, there has been little poverty. The writer has observed that the farmer may not have as much money in his pocket as the industrial worker, but if he is careful he always has that on his farm which can be turned into cash. When he dies or retires from the farm, selling his farm, stock, and equipment usually gives him a larger estate than his town neighbor, who through careful saving may have paid for a town home in a lifetime. It is true that there have been few rich farmers among the Franconia Conference Mennonites. However, on the other hand, it is also true that there have been few poor ones. The writer feels that if there is an increase of rich members, through commerce and industry, there will necessarily be an increase of poor members. This economic change will create still more church problems.

What of the Future?

Farms in eastern Pennsylvania are small, averaging about sixty acres. The land is productive for a good farmer who fertilizes and feeds his soil and is careful in his methods of soil conservation. Land values are very high and the question that faces those who desire to continue farming is where to locate. Some have solved this problem by locating some distance from the center of the district, where land values are about one-half what they are in the center of the district. This, however, brings with it other problems. Unless the parental influence is sufficiently strong, social life problems of major concern may face the children. The writer would conclude that some families might well decide to move into the outlying territory to continue agricultural pursuits, but that it is much better for several families to locate in a given area than for one family to isolate itself entirely.

It is the opinion of the writer that in the coming years the people living close to the soil will be the most happy spiritually and economically. Therefore he would encourage our people to continue as farmers. However, this will not solve all the spiritual and economic problems. As a church we need to maintain a close unity with one another in the Lord Jesus Christ. We must remember the Biblical principles of **separation from the world, nonresistance to evil, mutual burden-bearing, and world evangelization** and we must **look for the appearing of our Lord.** Then we shall be able to retain the proper relationship with **our Lord, our church, the society about us, and those with whom we are employed.** We will then perform our function as the **light of the world** and the **salt of the earth,** and have a distinct part in the program of our Lord Jesus Christ in being **witnesses unto Him.**

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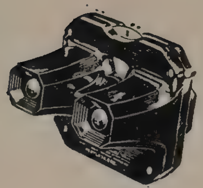

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AVERAGE AMERICAN IS DRINKING LESS MILK

According to a Department of Agriculture report, the average American is drinking less milk this year than last. Cream and ice cream have also fallen below the 1946 figure.

One of the main reasons for the drop in use of milk is that milk prices reached a new high in December and are likely to remain at a high level. Another reason given is that consumers are spending more for other goods that they have been unable to buy until lately. This, of course, leaves less money for the milk bill.

It is pointed out that these factors add up to a national diet that ranks lower in two important nutrients—calcium and riboflavin. Because milk is the chief source of these nutrients, it is hard to get enough of them unless the family gets its full quota of milk.

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Clayton F. Yake, Editor

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Published by the Mennonite Publishing House, Scottdale, Pa.
Price: $1.00 per year; 3 years in advance, $2.50

The Business of Inheriting a Farm

Who will own and operate your farm in the next generation? This question confronts thousands of farmers, but many of them are not doing anything about it. Consequently a good farm often goes out of the family's hands or a herd of livestock is dispersed after years of constructive breeding when some intelligent planning could have prevented it. Situations of this kind affect not only the family itself, but the community and the permanence of agriculture as a whole.

Two steps are suggested for farmers who wish to make plans for the future of their farm business:

1. Plan for someone to take over the farm without breaking up the organization.
2. Arrange for inheritance of the farm on a basis that will insure the operator a fair return for the improvements he makes. If the operator is an heir, give him some assurance that the plan of inheritance will permit him to continue to operate an economical-sized farm unit.

Through lack of planning, farm operators often let a son or other relative, or even an outstanding hired man lose interest and leave the farm because he lacks capital and sees little chance of becoming established in farming. These men provide the best opportunity to keep the farm organization intact. Getting them established so that they will be in position to take over the management later should be a gradual process.

Before the owner is ready to retire, he may select the person whom he wishes to succeed him and get the new operator started on the farm. If the young man lacks capital, he may be started on a wage basis. If the wage is less than a fair share of the farm earnings, however, he should receive a share of the earnings. As he gets experience and accepts more responsibility, he should receive a larger share.

When the owner is ready to retire, the operator may buy a full tenant share of the equipment and livestock. Arrangements can be made to finance him until he can pay the debt from his earnings. Various means of working out such agreements are suggested in Illinois Circular 387, Father-Son Business Agreements. (Write College of Agriculture, University of Illinois, Urbana, Illinois.)

Planning the farm inheritance is more difficult than planning for the future operation of the farm. Many young men hesitate to stay on the home farm because they are afraid it may be sold later to settle the estate. To prevent such a situation, an owner can deed his land to his heirs but retain a life estate in the property. This procedure makes it possible for the operator to make improvements on at least a portion of the property without fear of losing his investment. He can then also proceed with his livestock development and soil conservation plans on the same basis. This helps the owner, as it insures leaving on the farm a man who wishes to keep up the productivity of the land and thus helps insure a better annual return from the land as rent after the owner retires from the active operation of the land.

—From Extension Service Bulletin
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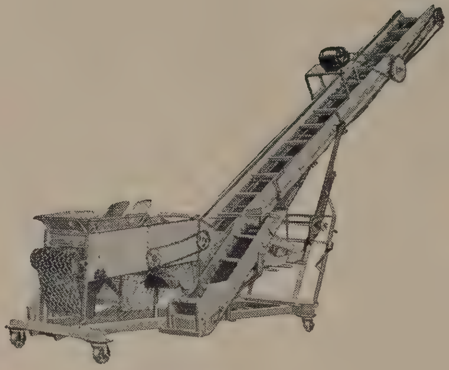
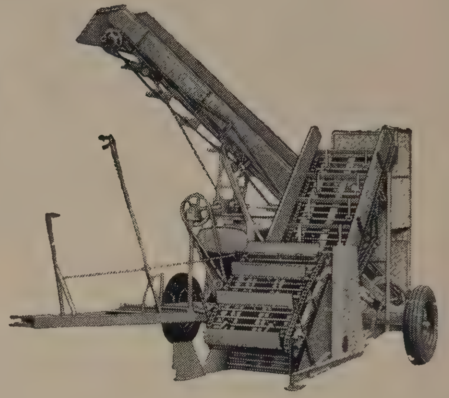


The King-Wyse Bin Elevator (Potato Bulk) is the machine that solves the back breaking problem of filling the potato storage. Has cull eliminator and grader built in. Height range from 6 ft. to 14 ft. in 1-inch intervals by simple turn of crank. Powered by 1½ H. P. electric motor.



King-Wyse Sugar Beet Loaders are constructed almost entirely of steel, securely braced and bolted, easily set up and accessible. Roller bearings throughout. All drives are of cut tooth sprockets and silent roller chain. Drive gears are self-contained, Timken bearing mounted and run in oil. Axle also employs Timken bearings. Has a capacity of over a ton of sugar beets per minute.

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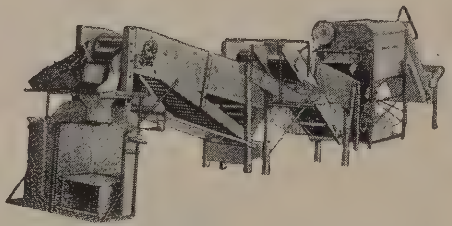
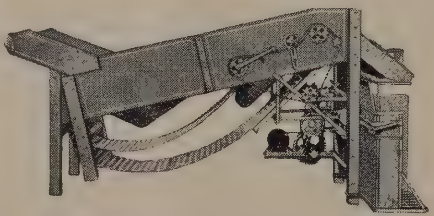
When in need of labor-saving equipment, contact your farm implement dealer. If your dealer is located in open territory, we will be pleased to work with him.



This unit washes or dry cleans, grades and weighs potatoes in one continuous operation. Automatically weighs any desired weight from 15-lb. paper bags to 100-lb. burlap bags. Cut shows one side of weigher equipped for 15-lb. paper bags, other side for 100-lb. burlap bags. A 6-ft. roller picking table is provided for hand inspection. Can be purchased without washer and dry cleaner.



This unit grades potatoes or onions into three different sizes. Equipped with automatic weigher. Can be hand operated or driven by electric motor or small gasoline engine. Extra length is built into grader to provide space for hand inspection.

King-Wyse Bag Loaders are of all-steel construction, equipped with roller bearings, roller chain, and cut tooth sprocket drive, a combination that makes an easy running machine. Another highly important feature is the all-steel construction of the elevating or loading web.

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A Will of Your Own

Good wills are not as difficult to draw up as most people suppose. Bad wills are nearly always a result of hasty preparation, bad grammar, or failure to regard the fairly simple requirements of the law.

Mr. H. W. Hannah, authority on legal affairs in a Midwestern university states essentials in making up a will that apply generally:

1. A man of twenty-one years or a woman of eighteen years, of sound mind and memory, may make a will.
2. The will must be in writing and signed by the maker, or by someone in his presence by his direction.
3. The will must be witnessed and signed in the presence of the maker by two credible witnesses who will swear or affirm before the county court that they saw the deceased sign the will, or that they acknowledged it to be his act.

Dates and addresses are not necessary in a will, although it is a good plan to insert a date showing when it was made. The language should be simple and direct, so it will not be misinterpreted. Due to the fact that courts have had to construe the meaning of particular phrases in wills and have found it necessary to give them meanings which may not always correspond with the maker's intent, it is worth while to consult a competent lawyer about the wording of the instrument.

Wills may be used to dispose of all kinds of property, both real and personal, to create trusts, or to give many different kinds of limited interests to desired parties.

The following will is adequate to give a man's property to his wife:

LAST WILL AND TESTAMENT

July 1, 1947

I give all my property, both real and personal, to my wife, Sarah.

______________________(Signature)
(Maker of will)
______________________(Signature)
Witness
______________________(Signature)
Witness

Frequently persons in their last illness, under conditions making the execution of a written will impracticable, wish to make a testamentary disposition of their property. Some legislatures have provided that under such circumstances, personal property can be conveyed by an oral statement, provided it is heard by at least two disinterested witnesses and committed to writing within twenty days after it is made; and provided further that it shall be proved by two other disinterested witnesses that the will was committed to writing within ten days after the maker's death.

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A Family Should Have Two Kinds of Savings

When does a saving really add to the family's security? This is a question that is actually more involved than it seems. A family which saves one year only to spend all its savings the next year for a new car, furniture, or what is known as unproductive goods will have no long-time security.

In other words, a family needs two kinds of savings, according to Mrs. Ruth Freeman, home accounts specialist, University of Illinois College of Agriculture. It needs a saving for long-time security and one for replacement of consumer goods.

Some families figure the annual amount of depreciation on their household goods, their house (if they own it), and their automobile. Then they set aside that amount each year for replacements and do not consider it as a part of their long-time security.

Of course, too many worn items cannot be replaced the same year. A long-time plan, probably for the next five years, will enable the budgeteer to list needed furnishings and equipment in the order of their need and importance to the family. Then money can be spent for consumer goods with a clear conscience, knowing that long-time security funds are not being used.

One of the dangers in using past savings planned for replacements is that one item may get more than its share and other needs be neglected. For example, $1500 to $2000 spent for an automobile may eliminate the possibility of installing a new furnace or a running-water system. Which means the most to the family? That is the question which should guide every budgeteer in making his decisions.

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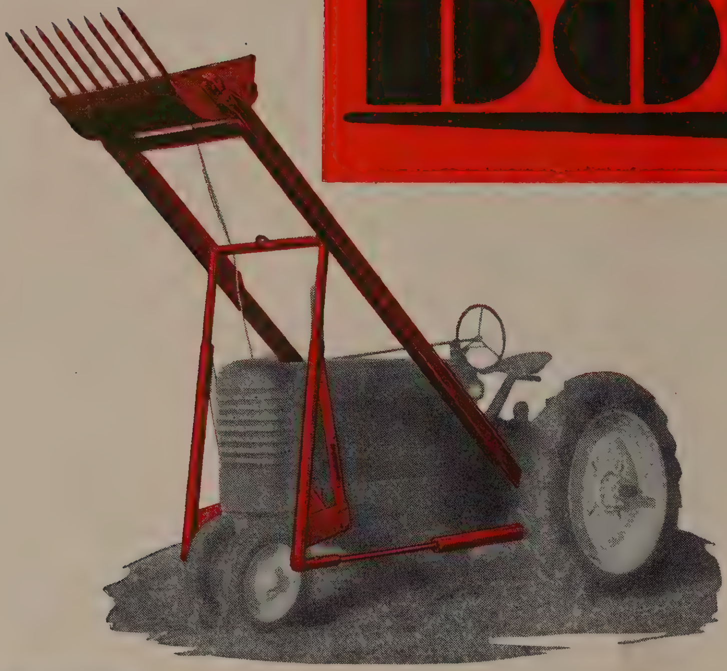

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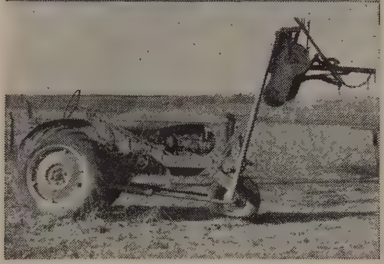

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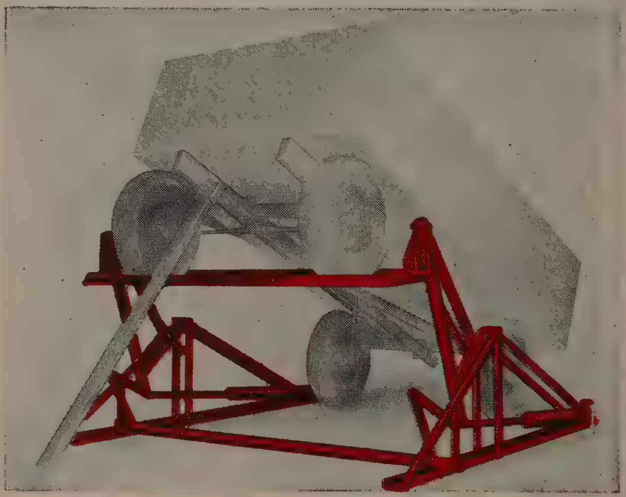

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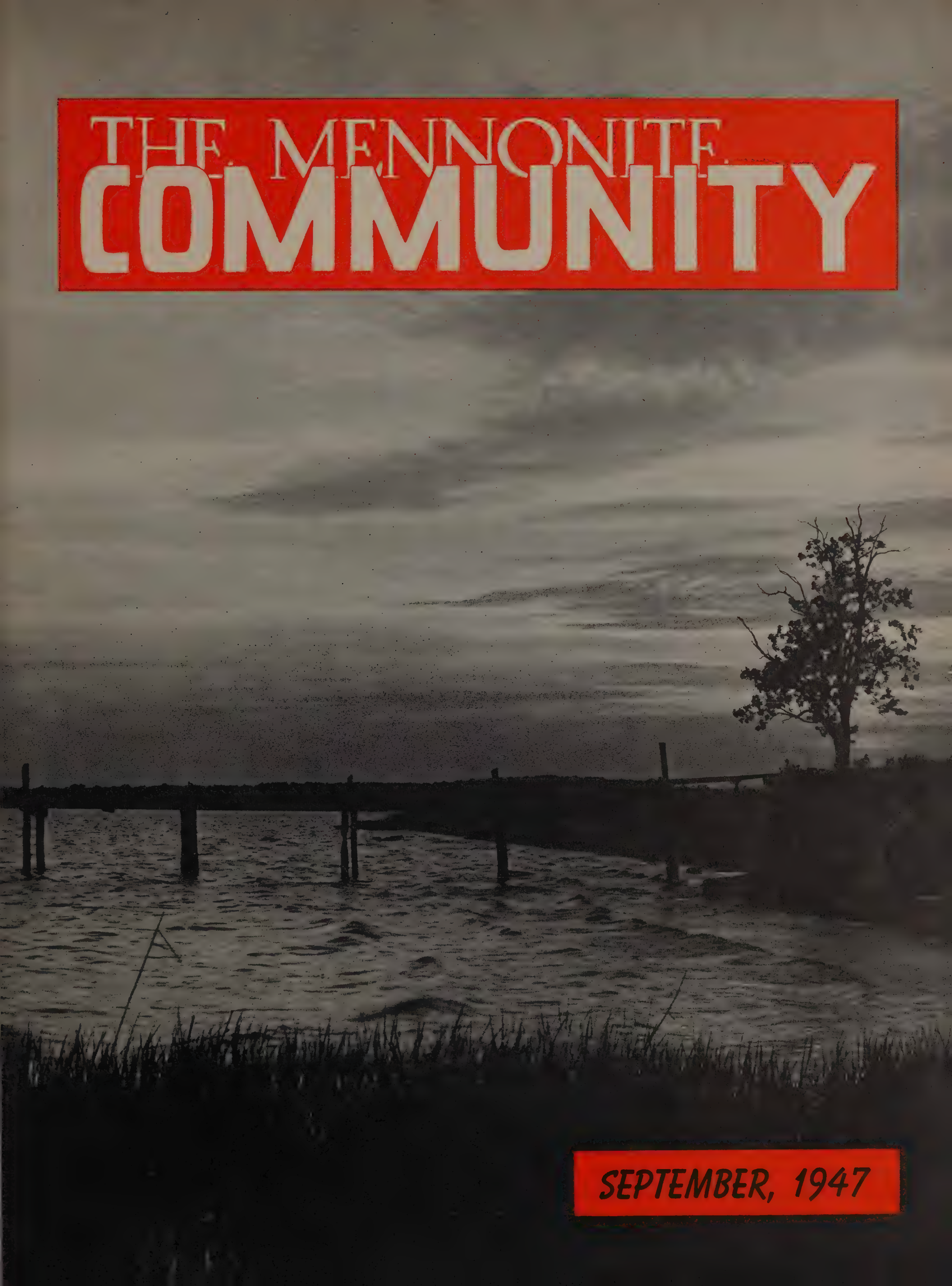

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CONTENTMENT

Let us learn to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy it has.—DAVID SWING

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Meditation on Nature

I feel a wind—a soft, warm wind,
  Blow gently on my face.
A blossom fair—I saw it there
  Float quietly through space.

A drop of rain—a wet, warm rain,
  Just fell upon the earth.
A wind arose—and quietly blows
  With subtle springlike mirth.

I feel the sun—a warm, bright sun,
  Shines down upon my head,
To bring to life—fresh, vibrant life,
  The trees that once were dead.

I feel the ground—the damp, warm ground,
  The soft and green spring sod.
I sense a thrill—my heart stands still,
  To hear the voice of God.

—Paul E. Brunner

Some Questions About Business Principles

By Carl Kreider

EVERY society has its standards of right and wrong. These standards are called the mores. The mores must always be judged by the Christian standard as found in the Bible. If the mores are nearly like the New Testament standard, we call them Christian. If they are far below this standard, we call them unchristian. Christian principles never change, because they are perfect. But the mores are imperfect; therefore they are always changing—sometimes moving closer to the Christian standard, sometimes farther away.

Members of well-organized Christian communities are often too easily satisfied with themselves. They feel certain that they are Christian. They seem to think that their society has always done things as they are being done now. Therefore, their mores must be Christian; so why change them? Actually, however, when we look at them carefully we can see that their mores have always been changing—for better or for worse. Often these changes take place without people being aware of them. This is especially true in our own day. There never was a time when the everyday life of people was changing more rapidly than it is at present. Christians who know this should be greatly concerned that the changes now taking place are for better—not for worse.

The purpose of this article is to raise some questions in order to show how complicated are the moral problems we face in our business relations. These problems come, whether we are farmers, businessmen, or day laborers. This article will not give the final answer to the questions that are raised. The answers will come only after many earnest seekers after the truth have thought and prayed long over the problems. In thinking, we need the guidance of the Holy Spirit as we study what the Bible actually teaches.

Biblical Principles Relating to Business Ethics

The following is a list of Biblical principles relating to business ethics. The list is certainly not complete, but it will serve as a means of starting a discussion of the problem.

Stewardship
Respect for private property
Aid to the brotherhood
Sanctity of the Sabbath
Necessity of work
Obedience to the government
Spreading of the Gospel
Avoiding the unequal yoke
Nonresistance

Stewardship

One of the most important principles of Christianity concerning business practices is the injunction of Jesus that we should be faithful stewards of that which has been entrusted to us. Just what, however, does being a "faithful steward" mean? How does it relate to some of the other principles listed above? For example, we are also asked to give to the poor. Does that mean that we should accumulate only enough for ourselves, or does it mean that we have a responsibility to care for property that neither we nor our family are ever likely to need for ourselves? We are also commanded to go into all the world and preach the Gospel. Is this more important than the accumulation of property, or should the two go hand in hand? If so, what proportion of one's time should be spent in each? We are told that people have different gifts. Does this mean that some people have no responsibility for spreading the Gospel? Does it allow anyone to spend all of his time in the accumulating of property?

In caring for property that has been entrusted to us, where shall we invest our increases? After we have bought and paid for a farm that is large enough to meet the needs of our family, should we use future earnings to purchase more farms? Does it make for a strong community life when a small number in the community own most of the land and the other members are tenants on their property?

Shall we invest our increase in mercantile or manufacturing businesses? If we decide to have a small business, we are probably going to be confined to a highly competitive industry. To what extent is there a danger that we will fight ruthless competition by equally ruthless competition? On the other hand, if we develop a large business, is there a danger that we will be tempted to try to corner the market? Is there also a danger that men will enter our business who are not Christians? If so, would we be unequally yoked?

Shall we invest our increase in stocks and bonds of corporations controlled by worldly men? If we invest in stocks, to what extent are we responsible for the management of the corporations? Do the dividends that we receive represent unjust earnings received through an underpayment of workers or through the taking of monopolistic advantage either in buying of raw materials or in the selling of the product? Does the management have a militant policy with respect to fighting labor unions? Even if we buy bonds, is it possible that we are helping along a business that we do not approve of? If we refuse to buy government bonds because the government uses the money for war purposes, should we also refuse to buy corporation bonds if the corporation is working for war products?

Does careful stewardship mean that we should insure our property? If so, should we insure in the usual commercial insurance company or should we insure through a plan of Mennonite mutual aid? In other words, is the principle of insurance right or wrong, or is it only a matter of choosing the proper agency for the insuring? If a farmer is a good steward when he insures his barn, is a teacher or doctor justified in insuring his life since that is the only way of protecting the rather large investment that he has made?

Necessity of work

"This we command you, that if any would not work, neither should he eat" (II Thessalonians 3:10b). It is clear that the Mennonite community has always considered hard work a religious duty. Idleness is not tolerated and slothfulness is definitely frowned upon. It is also clear, however, that the Christian should spend considerable time in prayer, meditation, and Bible study. What is the proper balance between work and meditation? In the earlier days it was necessary to work fourteen to sixteen hours a day to make a living. Is it still necessary to work this long in our modern society where the extensive development of machinery and labor-saving devices enables us to earn a good income by working a shorter day?

The same God who commanded us to work on six days also commanded us to rest on the seventh. What has been the effect of modern developments on our idea of keeping the Sabbath holy? Does our modern idea measure up to the Biblical standard? It is clear that we would all want to rescue a sheep from a pit on the Sabbath, but what kind of Sunday care should we give to a herd of twenty-four fine Holstein cows? If our field of wheat (our only important crop) happens to ripen nicely on a Saturday and the weather report calls for hail should we harvest it on Sunday? Should we "keep the Sabbath" by working so hard, late in the evening on Saturday, that sleep during the Sunday service is inevitable? Or should we trust the Lord and wait until Monday morning? If we are factory workers, what are we going to do if we are employed in a steel mill or other line of work which, like a fine herd of Holstein cows, requires seven-days-a-week operation to be successful?

> A false balance is abomination to the Lord: but a just weight is his delight.
>
> —The Proverbs.

The early Christians were commanded in their work to be content with their wages, but factory workers today are face to face with highly organized labor unions, the purpose of which seems to be to make workers dissatisfied with their wages. What should be the attitude of the Christian toward labor union membership? Does it constitute the unequal yoke? Does it violate our strongly held principle of nonresistance? What if a worker has worked for many years in a non-union factory and has developed a valuable seniority? This seniority may be as valuable to him as land which has been carefully husbanded or as a herd of cattle which has been carefully bred. Should he sacrifice this long seniority as a protest against the unionization of the plant where he works? Is the payment of dues with nonparticipation in union activities a satisfactory compromise? Should we solve the problem by having Mennonite-owned factories with Mennonite workingmen?

Obedience to the Government

"Render therefore unto Caesar the things which are Caesar's" (Matthew 22:21b), and "Let every soul be subject unto the higher powers" (Romans 13:1). Members of Mennonite communities have always held that their final responsibility is toward God, but that human laws, where they do not violate divine law, should also be scrupulously obeyed. Sometimes we have had to violate human laws which conflicted with divine law, especially in a period of wartime. Has this led some of our members occasionally to hold in contempt laws which clearly do not violate divine law? For example, during the period of gasoline rationing did some of our number learn that tractor gasoline also operated in motorcars? Did it make any difference if the motorcars were used for going to church or for going to church conferences? Was the government too niggardly in allocating gasoline for such purposes?

What should be our attitude toward laws which are generally violated? For example, if most farmers in a community violated a ceiling price regulation with respect to poultry, would it be possible for a Mennonite farmer to remain in business if he sold at ceiling prices? If all his neighbors violated the legal prices, perhaps the price of feed would be bid up to a point where continued operation would be impossible.

Are we perfectly honest in dealing with the government in respect to tax matters? The government has been very profligate in expenditures in recent years both for war materials and for many other items which many Mennonites regard as nonessentials. Has this unconsciously caused some of our number to feel that they may be better stewards than the government? Have any of our number ever been guilty of concealing from the government part of their income? Have we kept inadequate records of income?

Let Us Seek the Answer

As stated at the beginning, this paper is intended to raise questions concerning business ethics rather than to answer them. The writer personally has strong convictions concerning the proper answers to many of the questions raised. To some of the others, however, considerable thought will have to be devoted in order to secure the answers. The writer would like to see a series of articles in this journal which will help all of us to think through the implications of these questions. Let us pray that we may be given wisdom to answer them correctly.

As the nation came suddenly to recognize that conservation of its soil and natural resources was essential to its future welfare, so must it also become aware of an even greater and more important obligation—conservation of its human resources.

—Homer P. Rainey.

Company's Coming

By Verda Lambright Kauffman

WHAT person does not enjoy having friends call at his home for a social time? Here we meet the "other side" of friends. We meet them on business occasions, at church, and shopping, but when they come for dinner, we have more time to really become acquainted. Occasions for entertaining are so many and varied that we may choose the time most suitable for all concerned.

In order to enjoy our guests to the full when they come, we need to plan our entertainment so that we can be with them. Sometimes planning must be hurried when impromptu occasions present themselves. At other times things may be carefully thought through long before guests arrive. A good hostess will be able to meet any occasion and plan for the happiness of the guests and her family.

We believe in living a simple life. Entertaining is certainly a place where we can apply this theory. The Bible also commands us to be good stewards. To many of us this means serving more simple meals. Many times the guest meals in Mennonite homes are so bounteous that we can hardly call them simple nor examples of good stewardship. Let us consider some factors involved when "company is coming." Most homemakers have much to do in addition to cooking meals and must plan for the wise use of time and energy as well as money. When making menus, either for a meal or for refreshments, we should consider the amount of time necessary to prepare the food, whether at least some of it can be prepared beforehand, and also the number and kind of dishes needed to serve it attractively.

It is well to have some foods that can be prepared beforehand. Especially is this true when there are children for whom the hostess is responsible. Escalloped vegetables, baked meats and vegetables, molded salads, and baked or frozen desserts are types of foods that take little attention during the last hour before mealtime. If a few of these types are included in the menu, the hostess will find there is more time for welcoming quests as they arrive. Let us consider some sample menus for lunch, supper, and dinner:

Lunch or Supper

Baked Macaroni and Cheese
Buttered String Beans
Apple Salad on Lettuce
Biscuits Jam Butter
Sliced Peaches Cream
Chocolate Cookies

Dinner

Roast Pork Gravy
Franconia Potatoes
Harvard Beets
Pears in Gelatin on Lettuce
Pan Rolls Jam Butter
Ice Cream Cookies

Dinner

Baked Ham Slices
Escalloped Potatoes
Buttered Corn
Sliced Tomatoes Lettuce
Muffins Jam Butter
Cake Coffee or Milk

In each of these menus some of the foods may be prepared earlier in the day, or even the day before in some cases. Especially is this true of the dinner menus. The baked ham menu might well be cooking while the family is at church on Sunday forenoon. When they come home it will not take long to slice the tomatoes, cook the corn, and finish the dinner. Muffins and rolls may be baked beforehand and warmed just before serving. The ham slices may be baked separately or with the potatoes. When fresh tomatoes are in season we can use them in so many ways. They are chock-full of vitamins and add pleasing color and flavor to many meals. When they are not in season, we can still serve them in aspic salads, as chilled canned tomatoes, escalloped tomatoes, or as tomato juice. Tomatoes could replace the apple salad in the first menu nicely. Coleslaw is good with macaroni and cheese too. There are many more food combinations that are nourishing and have pleasing taste, color, and texture variety. Homemakers want to plan menus that will be easily prepared, not using too much of their time and energy.

Food needs to be served in an attractive manner, but this does not call for elaborate service. Simple meals and refreshments served simply but nicely, will leave more time for the hostess to enjoy the company of her guests. As a guest, one feels more welcome and at ease if the hostess does not spend most of the time over the stove and the dishpan. No guest enjoys being much bother. Of course there are many other things to consider in menu planning, but certainly economy and simplicity are important. There may have been times when seemingly the objective of a guest meal has been to outdo someone else in serving a good, big meal. Is this a legitimate objective for having company? Our fellowship with one another would be a better reason for entertaining. Solomon says: "Better is a dish of vegetables, with love, than the best beef, served with hatred" (Proverbs 15:1, Moffatt's translation).

RECIPES

Baked Ham Slices

(6 servings)

Ingredients:

- 2 slices ham, ¾ inch thick
- 2 tablespoons flour
- 2 tablespoons sugar
- 2 teaspoons dry mustard (or equivalent of prepared mustard)
- 2 teaspoons water
- 1½ cups milk

Method:

Combine flour, sugar, mustard, and water. Spread over one slice of ham. Cover with the second slice. Add the milk, cover, and cook in slow oven (300° F) for 2 hours.

Franconia Potatoes

Ingredients:

- Potatoes
- Seasonings

Method:

Pare large potatoes. Place around meat roast. Season with salt and a little pepper. Allow 1 to 1¼ hours for the potatoes to bake. Turn them and baste them often with drippings from the meat during the cooking period.

If desired, the potatoes may be baked in a separate pan. Place the potatoes in a casserole, sprinkle with seasoning, and add fat (about 1 teaspoon for each potato used). Cover and bake until soft, about 1 hour, if a temperature of 350° F is used.

EATING TO LIVE

When company comes, the simple, yet attractive, table will be the most enjoyable for both you and your visitors. The fellowship is always more important than the food.

THE YOUNG COMMUNITY

My little chilren, let us not love in word,
Neither in tongue;
But in deed and in truth.
I John 3:18

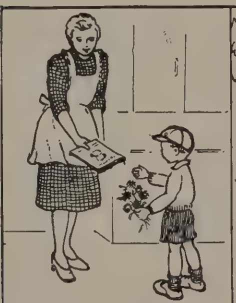
The Double Surprise

GINNY NICCOLO swung herself over the pasture gate and into the dusty lane that led to the Niccolo's house. She hopped over the hopscotch squares, past the barn that had once been red and still smelled of hay and dust and cows and mice. With one toss of her head she could almost shake off the memory of her day at school, which was like lead in the bottom of her stomach. The children would be popping around a corner almost any time now, and of corners there were plenty. Ramblers and elderberry bushes sprawled in odd corners and asters and hollyhocks grew bright and thick along twisted paths. It was a world to explore. For Niccolos, even for Ginny, the oldest of the children, it was like something out of a dream. Even the farms Ginny had read about in schoolbooks and in the city library were nothing in comparison to this little old farm which had been the Niccolo's own for only two weeks. Ginny's father had always, as long as she could remember, been a green grocer in a near-by city. To her, beans and cabbage and tomatoes had always been most at home in trucks and baskets and cooking on the stove. She had enjoyed watching them unload fresh fruits and vegetables from the warehouses, had enjoyed the fragrant smells at her father's market. But she and her little brothers and sisters had enjoyed most the noisy play with dozens of other children in their street, the cries of the venders with their little glass ice-cream and pretzel carts, and school, where they could read and make things and where Ginny could make the loveliest flower pictures of all. Every day the children were having so much fun they did not know that their mother and father, in the long, noisy, hot, city evenings, would think longingly of the Old Country they had left. They did not know their father's homesickness as he tried to nurse a row of weary little marigolds and zinnias to life against the black board fence between their tiny yard and the alley. That is, they did not know until one night. The children had all been out on the street shouting as loud as they could all evening at an exciting game of Red Rover. They had shouted their mothers into such headaches that they were glad to give their children pennies when the pretzel vender came along with his cartful of large soft pretzels and mustard. After that, most of the children had gone into their houses and the street was more quiet. And then it was that Papa Niccolo, reading the ads in the newspaper, was suddenly excited. Mom remained calm and did not even so much as stop her work to see. But when Papa read the ad out loud, Mom looked up surprised. This is what he read: "FOR SALE, eight-acre farm. 12 miles out of city."

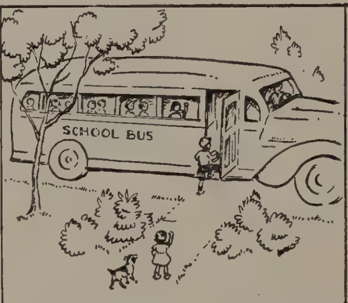
"Tomorrow evening, Maria, we are going out to look at that farm," said Papa. And the children that night could hardly go to sleep for talking of the ride to the country. Ginny had been most excited of all, for her mind had already skipped far ahead in strange, new plans.

And that is how it was that the Niccolos had a farm. There was only one bad part to the wonderful dream-come-true. And the bad part belonged only to Ginny. At home in the evening it was so good to hear their mother's laughter and their father's singing, and to work hard together at pulling weeds and raking and cleaning and painting, that it was all a good dream. But when Ginny would wake up in the morning and know she would have to be at school in an hour was when the dream got bad, almost all bad, so that Ginny would wish she were back in the city with Milly and Sol and Angeline and all the rest, playing Red Rover and reading about the country.

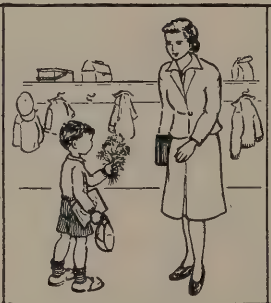
"Adio, my songbird," called Papa in a jolly voice as Ginny left for school. *"Adio,"* returned Ginny, smiling as she looked back, But as soon as she reached the pasture gate her smile faded and her brisk steps became slower. If only she didn't get there before the bell rang. At this school Ginny was somebody else, not Ginny as she still was at home, as she used to be at the old school, but some dreadful other person, "smart aleck" or "city-gig" or "Eyetalian" or sometimes even, in a whisper, "Wop." Somebody not fit for anything but to stand around alone or "play with the little kids." Of course, the children here played different games, like Round Town or "Dutchie-Dutchie-Sauerkraut." But if they had ever let her play they could have seen that she learned quickly and ran as fast as anyone. Nothing was the same. Once in drawing she had made a flower, shiny red and yellow with small blue forget-me-nots all around. When the teacher looked at it she said kindly, "That is a neat drawing, but try to color lightly." The children had stretched their necks to see and she heard Ted Swartz whisper to Mattie across the aisle, "What is that, a Wop-flower?" And Mattie



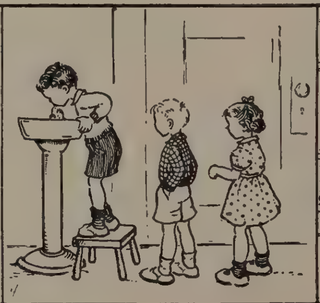
David is six years old.
Today he is going to school.
Mother is giving him a new tablet.
He has some flowers for the teacher.



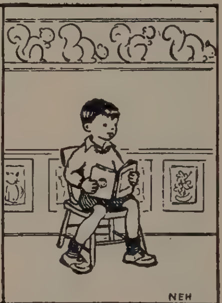
Down the road comes the big yellow school bus.
The school bus stops for David to get on.
Mary is too little to go to school.
She will stay at home and play with David's little dog.



Here is David's teacher.
She is happy to see David.
The teacher says,
"Here is a hook where you can hang your cap and sweater."



Here is the fountain where David gets a drink.
Two other children want a drink too.
The little girl says,
"I'm thirsty.
I want a drink now!"
But she must wait for her turn.



Here is a book for David.
Soon he will be able to read.
He can hardly wait.
"I think going to school is fun," says David.—E.S.

Send your letters or drawings to **Young Community,** c-o The Mennonite Community, Scottdale, Pa.

and her seat-mate giggled. About the worst thing of all had happened yesterday, and Ginny tried not to think of it at all. Pauline's little brother Buster had visited school and all Pauline's friends were having turns taking care of him. When Ginny went over to smile at him and offer him a crayon, the girls quickly whispered something, and when she got there Buster grinned amiably and said, "Eyetalium." To all the girls but Ginny this was the cutest thing Buster had ever said and soon almost everyone in school knew about it and was laughing. Ginny had almost cried, but nobody saw her. Except maybe Louise, because she came up to her soon after and said her dress was nice. And maybe the teacher, because she had been at the window. Oh, well.

As Ginny got closer to the schoolhouse, she saw only a few of the smaller children outside. That was strange, because everybody usually waited to go in till the bell rang. So she started running and then the bell rang and the morning was filled with arithmetic for all the grades. Then came recess and the children were out to play with a bound. Ginny kept her book out and pretended she had some urgent work. "Why don't you go out and play, Ginny?" encouraged the teacher. "It's such a nice day."

"O.K.," said Ginny, firmly closing her book. She picked up a jump rope that was lying idle outside the door and began to skip unconcernedly. All but the little children were playing Round Town, girls against boys.

"Yoo-hoo, Ginnie," called Mabel, "can you bat?" Ginny was going to pretend she didn't hear, but instead she kept right on skipping rope and said, "No." To her surprise, nobody laughed.

Louise said, "Well, you'll learn. Come on. We need an extra girl on this side." Ginny was so mystified at the sudden change that she almost didn't go. But inside of her something pushed an "O.K." out, and before she knew it, Ginny was playing with the others. It was the same at the noon recess and the next day and the next. Ginny began to be Ginny again. It was such a surprise that she held her breath, almost afraid the spell would break and she would be only "Eyetalian" again. But a bigger surprise was waiting, and part of that surprise was for everybody.

Three happy days went by. Then four. The fifth day was Friday, special in two ways. It was club day at school and it was Ginny's birthday, only the last, of course, made it special for Ginny privately, and was bringing Uncle Tony and his fiddle to visit the Niccolos. So it was with a song on her lips that Ginny skipped across the sunny pasture to school. When she came, there was a little huddle of girls standing talking, Louise, Mabel, and some others. When they saw her coming, the girls stopped talking, and with a few knowing glances at each other, parted. Ginny's heart and face fell. So it was going to start again.

Just then the bell rang and everybody had arithmetic and then came recess. Ginny was half dreading to go out, but she did anyway, and acted as if everything was just the same as it had been all week. Sure enough, it seemed as if it was. And everybody was as friendly as usual and she was still Ginny.

Everybody seemed excited all morning, so that it was hard to keep still. The teacher said it sounded like a hive of bees, and it really did. Then afternoon came and it was time for club. Louise, the president, got up and called the meeting to order. "Since this is a special day," announced the president, "we are going to have something different than our usual program. It is to be a surprise."

Just then the whole school began to sing, "Happy birthday to you, happy birthday to you." Everybody was singing, Ginny too, but she couldn't think who special it was who had a birthday. Washington and Lincoln were born in February, not September. Then they were at the part—"Happy birthday to . . . Ginny, happy birthday to you." Ginny could hardly believe her ears. How had they found out it was her birthday? The excitement grew as the treasurer came to the front of the room with a picnic hamper. Then suddenly there was a rumbling outside that sounded like thunder, growing louder. Everybody looked surprised this time. The president's eyes nearly popped out of her head when they heard a loud "Whoa, Bill," and a knock came on the door. The teacher only smiled and went to open. There stood—of all people—Uncle Tony and Papa Niccolo. And outside was a hay wagon hitched up to two horses. Now it was the teacher's turn to make an announcement: "Mr. and Mrs. Niccolo, the parents of Ginny, have invited us to their farm as a surprise. The wagon is ready to take us there now."

Such a buzz as the whole school lined up to be hoisted onto the hay! And such a shouting as they rode down the highway behind Papa Niccolo and Uncle Tony and the two-horse team! When they got to the Niccolo farm, as far as the pasture gate, Mr. Niccolo shouted, "Whoa." All the boys and most of the girls had jumped off the wagon before Uncle Tony got around to helping them down. And what a picnic it was! Every person in the school had brought something. There were sandwiches brought from home, ham and chicken and lettuce and tomato. There were pickles, potato salad, red-beet eggs, bananas, peaches, shoofly pie, molasses cakes. And when everybody was thinking, "I really had enough, but. . . ," out came Mom Niccolo with a huge *city* birthday cake, with two stories and colored candy ropes and birds, and candles lit. After Ginny and the wind puffed them out, everybody had a large piece, and out came Uncle Tony with his fiddle. How he did play! Ginny had never heard him play like that before. He played loud and soft. He played fast and slow. Even the neighbors' cows came to the fence to listen. And when he was through, all the boys thought that to fiddle would be the finest thing in the world, and some of them even tried it.

—R. C.

Margaret Palmer, of Denbigh, Virginia, and her moths and butterflies. On the table are some of her nature books and magazines, her caterpillar cage, and her mounted collection of moths and butterflies. She and her mother have also gathered moss and wild plants and snails and a cricket and keep them in a glass-covered aquarium. If you find any cocoons, save them. In the next *Young Community,* Margaret will tell us all about her butterfly hobby. —R. C.

Is He Really Old Enough To Go To School?

by Esther Eash

WHEN mother packs her little child's lunch and kisses him good-bye for the first day of school, she probably does not realize just what an adjustment her child will have to make during his first year in school. Until the first day of school he is a "home" child, surrounded by the security of familiar things and people who know and love him. He has been accustomed to doing very much as he pleases, with only mother to restrict certain of his desires. He may have brothers or sisters. If they are older, his mother will be his protection; if they are younger, he may "boss" them.

Teachers often find it hard to realize just how great a change there is from the home child to the school child. In May or June a teacher leaves one group of children and the next September meets another group which is younger and more immature. But these children are dealt with according to schoolroom methods. Parents who sometimes visit the school during the first days are surprised at their "baby" who had been the center of the home and is apparently lost in the large group of children in the schoolroom. Here children who have a large group of friends and varied experiences find it comparatively easy to make the school adjustment. Thus, the child who is young and quite immature may find his first year in school a strange and bewildering experience, one from which he may not recover for years.

Most states have set age limits for children entering school. Usually a child may not enter first grade unless he is six years old before the first of February in his first year of school. Unless there is a special permit given, he is required to enter when he is eight years of age. First-grade teachers are confronted more often with the problem of five-year-olds than eight-year-olds. By this I mean parents frequently send their children to school before they are emotionally, physically, and intellectually old enough for the new environment.

It is indeed unfortunate that parents have certain inhibitions and fears concerning their children. They fear that Johnny will be "older than his cousin when he gets through school." Or he may be "such a mischievous child at home" that they think going to school will help that problem. Or he may be "so eager to go to school!" And "he can count to one hundred and say his ABC's." These things may be important, but many other factors enter in. There is no doubt that some children are more ready for school at five than others at eight. Often the child who starts to school prematurely will have to work very hard to be promoted each year and may even fail in some grade. This will make him more unhappy than if he starts when he is old enough and moves successfully through each grade. A good mother's care for the immature five-year-old is invaluable in comparison to the teacher's for the first year in school. His mother already understands him.

The teacher who at the same time has twenty or thirty other pupils to work with will find it very difficult to spend enough time with the immature child. He will become frustrated unless he is given all the help he needs.

What Should Decide?

First of all, the child should be emotionally stable. It is not unusual for a child to cry on the first day of school, but if he does this often, it is an indication that he may be too young for school. The teacher can do many things which will help him to make proper school adjustment. Some guide questions in deciding whether he is stable would be:

1. Does he enjoy playing as the average six-year-old does, or is he better satisfied with a four- or five-year-old?
2. Is he responsive to supervised activities or would the first grade activities create a nervous reaction?
3. Would "leaving mother" be an extremely difficult experience?

Physical development is another factor in school readiness. The unusually large or small child would find it rather hard to make the school adjustment. He will not feel so lost if the other children are of the same size. This is something over which the parent has little control. However, if a child is small and quite susceptible to disease, it is wise to keep him out of school until he is older. There may be a subnormalcy of speech or other organs which could be eliminated if he were kept out of school for another year of rest and care.

The third phase of development is the intellectual maturity. This varies widely. It is the inner maturation of the child. Tests show the great difference between the chronological (actual) and the mental age of a child. It is fairly easy to observe the difference too. Here are several guide questions which help in determining a child's mental maturity:

1. Is he able to see likenesses and differences in things?
2. Is he able to follow directions which are simply and clearly given?
3. Has he had experiences which would help in making the home-school adjustment?
4. Does he try to find out new things for himself?
5. Does he enjoy playing with other children?
6. Is he able to find things to do without being told?
7. Does he have a sense of humor, that is, does he laugh at things which amuse the average six-year-old?
8. Is he active?
9. Can he pay attention?

Since many of the failures in school occur in the first grade, it is again an indication that many children start to school too young. Ideas and attitudes for life are formed during the child's first year in school. So do consider whether your child is old enough to go to school. It will help to make all his school days happy if he is ready to enter school. The love and teaching of an understanding mother for the five-year-old far exceeds the influence of a teacher. God has not made all children alike. Therefore, for the sake of your child, wait to send him to school until he is mature enough to enjoy his new experiences. "Flowers of Thy heart, O Lord, are they," Elliot once said. How true! Help prepare them for the newness of school by thinking and deciding wisely whether they are really old enough to go to school.

CHILDREN CAN BEGIN SCHOOL TOO YOUNG

A child develops rapidly during the early years, and one more year at home with his mother (and his dog) may be the very thing which will make him ready by another year. A parent need not be alarmed if his child is seven when he starts to school.

WILL THE DESERT BLOOM?

Two men look over an expanse of desert in Idaho as they plan for irrigating this part of the sagebrush country.

A PARABLE OF

ONE June day, in company with several friends, I made my way westward through the sagebrush desert of southeastern Idaho. That afternoon the sun beat down on our car with a searing, scorching heat, unrelieved by shade or cooling breeze. Around us, mile after mile, extended acres of sagebrush. Here and there, in a space where no sagebrush grew, the desert grass or an outcropping of rock bared itself to an unmerciful sun. The dryness permeated even us, as we drove along the interminable miles; our throats grew dry and parched. An occasional jack rabbit, or a sage grouse, or a solitary shepherd with his sheep were the only signs of life.

Abruptly the scene changed. Gone was the searing dryness of the desert; the air became fragrant with the odor of blooming alfalfa and the freshness of verdant cornfields. Along the road lay fields of the famous Idaho potato. Now and then we passed a prosperous village; this was inhabited country, a veritable garden.

What made this remarkable contrast?

Into the desert once came an engineer who had a vision of green, fertile fields. He knew the secret of the change. It lay in one word: water. Some miles away, through grim desert land, flowed the great Snake River, deeply engorged in its lava walls. Its ample waters rolled on to pour themselves into the mighty Columbia, and then on to become lost in the vastness of the Pacific. The engineer built a dam in the Snake River Canyon which diverted the precious water from that great river into the canals of the surrounding region. The once barren desert blossomed into a garden; it became the habitation of men, who built there their homes, schools and churches.

Bringing to mind the economic life of the world today recalls also the desert scene described above. The wealth of the world flows through rock-walled canyons, yielding little of its life-supporting quality to the thirsty masses. Concentration of wealth, selfishly used, becomes a curse both to those who control it, and to those whose lives so desperately need it.

The Christian steward is a dam which the Great Engineer throws across the stream of this world's wealth. Its waters are thus diverted into useful channels. The steward, as a canal, only **carries** the water. He is not like a pond without an outlet, receiving the life-giving waters only to accumulate them

WATER MAKES THE DIFFERENCE

Acres of beans grow on well-irrigated fields near Twin Falls, Idaho.

THE DESERT

By John M. Snyder

for his own enjoyment. Such a pond becomes stagnant; it loses its freshness. The canal, ever giving, continues to receive, and is ever a channel of blessing.

In the Old Testament, material prosperity is the reward for faithful service to God. So long as wealth was not gotten by unjust means, so long as its possessor contributed to the temple and the poor, so long was man entitled to enjoy the fruits of his prosperity.

In the New Testament we find a different vision of stewardship. Our wealth and treasures should be stored in heaven, not on earth. Every teaching on the subject is an instruction to use wealth for the blessing of others.

The focus of Christian stewardship is evangelism. The Christian lives to share with others the good news of salvation through the Lord Jesus Christ. When the Christian's resources are consecrated, the Gospel is remarkably empowered and many souls are saved.

Too many Christians base their philosophy of material possessions upon the Old Testament concept. Too few make evangelism the primary objective of stewardship. There are, thank God, many who make evangelism the objective of ten or fifteen per cent of their income. If every Christian steward were to do as much, the Kingdom of God would receive an amazing stimulus. But many who are thus conscientious look at the remainder of their possessions in the light of the Old Testament. We are not yet as the early church of Acts 2 and 4, which understood the place of evangelism in stewardship. Correspondingly, neither has the Christian church of this day experienced the power of the Holy Spirit to the degree felt by the early disciples.

Will we allow ourselves to become stagnant ponds, or will we, like irrigation canals, pass forward our blessings to the parched lives of the unproductive—unproductive because they have not been made partakers of the Gospel of Christ?

EDITORIAL

The cover scene for this issue was taken at Denbigh, Virginia, and shows a sunset from the banks of the Warwick River.

THE MAPLE GROVE CHURCH, AT ATGLEN, PENNSYLVANIA, OPENS ITS DOORS TO A CHURCH GATHERING

In western Chester County, near the Lancaster border, a community played the part of host to the annual meeting of the Mennonite Board of Missions and Charities. From June 12 to 15 the church at Atglen, Pennsylvania, together with neighboring churches, entertained, housed, and fed the delegates and visitors to their meeting.

The airplane view on the opposite page was taken during the last afternoon session. The large tent had a capacity of about twenty-five hundred. About four thousand attended the final session, loudspeakers caring for the overflow audience. The smaller tent near by was used for serving meals. The Atglen Church is in the foreground, surrounded by maple trees. The tents and parking ground are on the farm of Samuel Smoker.

A fine community spirit of cooperation and hospitality made possible the elaborate planning for the meeting, took care of the crowds even during some rainy weather, and entertained the hundreds of guests in homes.

The Christian Community at Work

THE STORY is told of a congenial family named Little. It consisted of Father and Mother Little and seven or eight children. They had extensive, well-kept gardens with beans, carrots, strawberries and all the other good things which a garden should have. When someone inquired of Father Little how he managed to care so well for his gardens, his reply was, "Every Little helps." Here we have a picture, not only of a congenial family, but of the family at work.

According to the Mennonite way of thinking, the church, or the Christian community, is something like a large family where God is the Father and where the children talk with Him as a Father, and where they regard each other as brothers and sisters. Indeed, this is the scriptural pattern for the Christian life. In the New Testament we read of numerous persons who "with their whole house" believed and were received into the church. The house of Lydia is an example of a Christian home which opened its doors first to receive the Gospel and then to speed its propagation by making it a center from which the Apostle Paul and his helpers built a new Christian community.

It is important to note the close connection between evangelism and the family type of community life. In the early church it was vigorous communities who evangelized the Roman Empire by sending out emissaries to found new Christian communities everywhere. During the Middle Ages it was the monks from the monastic communities that did the job of evangelism in their day. In the sixteenth century this task was carried on by the Anabaptists. The Anabaptists were the most community-minded of all the Reformation groups. Their entire society was built upon the home and community pattern. They also were the most important missionary force among all the reformers. The state churches of the Reformation manifested almost no missionary zeal at all, whereas for a quarter of a century Menno Simons daily risked his life in one of the most extraordinary evangelistic missions of all times. Nowhere can one find a better illustration of the relation of community and missions than in the writings of Menno himself. In one place he says, "This love, charity and community we teach and practice." In another place he says, "We seek and desire with yearning and ardent hearts, yea at the cost of our life and blood that the holy Gospel of Jesus Christ and His apostles may be preached throughout the world. To this end we preach . . . in daytime and by night, in houses and in fields, in forests and in wilderness, in this land and abroad, in prisons and bonds, in water, fire, and the scaffold, on the gallows and upon the wheel, before lords and princes, orally and by writing, at the risk of possessions and life, as we have done these many years without ceasing . . . . I strive after nothing but that all men may be saved, and that they may awaken in this acceptable time of grace from their sleep of sin."

The aerial photograph on the opposite page is a twentieth century illustration of the Mennonite relationship between community and missions. The scene is the grounds of the Maple Grove Church in the heart of the Mennonite community near Atglen, Pennsylvania.

The fellowship on the conference grounds reminded us once more that Mennonite conferences and meetings are more than meetings for transacting the business of the church. They are family reunions where members of the family from east to west and north to south renew their brotherhood and admonish and encourage each other in the way of Christian discipleship. Mennonite conferences, however, are meetings for transacting business; for it is in this atmosphere of fellowship that the church's work is done. The official Mission Board itself consists of only sixty members. But when these sixty brethren gather to read their reports, to approve budgets, and to appoint new missionaries, representatives of communities from far and near come to help in the great work. At the final session on Sunday evening four thousand people assembled in the large tent to take part in the solemn service at which twenty-two persons were consecrated for service. When General Conference meets with the Mennonite community in Wayne County, Ohio, in August, 1947, we may expect an even larger representation of the brotherhood to gather for fellowship and for transacting the business of the church. This is the Christian community at work.—Guy F. Hershberger.

A COMMUNITY BUIL

S FOR FIFTY YEARS

DURING the second administration of President Cleveland there was a depression and people began to look about for low-priced land. It was the prospect of such land that attracted certain Mennonite families to the Virginia Peninsula at the close of the last century. Beginning in the fall of 1897 families from Ohio, Michigan, Maryland, Missouri, Tennessee, and the Shenandoah Valley of Virginia moved to this wooded and uncleared country. They were joined in later years by families from Louisana, Texas, Kansas, and Pennsylvania. For fifty years these people and their descendants have been building a community. Homes have been erected; orchards, dairies, and poultries have been developed; markets have been established; community life has flourished; several churches have been planted and grown; a way of life has prospered.

Pioneering in an Old Countryside

The first settlers went about the task of clearing most of the 1200 acres of land which was the original tract as deeded to D. Z. Yoder, of Wayne County, Ohio, and Isaac D. Hertzler, of Long Green, Maryland. From the timber cut in clearing the land, they erected buildings and homes. Drainage ditches had to be dug and cement tile laid to reclaim flat, wet land. Turning their attention to the soil itself, the newcomers decided that lime was needed to make it productive. A few secured the needed lime by burning oyster shells (found in abundance in near-by waters) on stacks of wood. About this project one of the early inhabitants remarks: "It was a lot of work, but it did pay. After this legumes could be grown." Lime is now obtained from commercial sources.

Since the early years, more farm land has been wrested from the pine forests and converted into pastures, orchards, and grain fields. Gradually a system of crop rotation was established. The long growing season allows for the following system. Corn can be planted in May, with small grain following it in October. In the following February or March, clover or lespedeza is sown. The grain is harvested in early June and the clover is cut in July and again in September. In the following year there are two cuttings of clover and sometimes three. Or double cropping is possible: grain is sown after the fall corn is harvested; this grain is harvested the following spring, and corn or soybeans replace it over the summer. Grain is then seeded again in the fall.

Fruit Growing Has Become Important

The soil and climate in this part of southeastern Virginia, it was found, are favorable to growing a wide variety of fruit. The section is far enough south for figs and pecans and far enough north for apples. While family-sized orchards were to be found fifty years ago, the production of fruit on a commercial basis was introduced after the Colony (the term by which the community is known locally) was founded. In this the late Mr. H. S. Lippincott, county agent, was especially helpful.

ON THE VIRGINIA PENINSULA

The Denbigh Mennonite Colony is located on the historic Virginia Peninsula. From the founding of near-by Jamestown until the Civil War large plantations flourished on this strip of land between the James and York Rivers. What is now the Mennonite Colony was once an old plantation that was farmed, chiefly in tobacco, by its one hundred slaves. Since 1897 forty families have come to live on it and make their living from orchards, dairies, poultry, and general farming.

A Community

In the fall of 1899 David S. Yoder's team of four horses (above) hauled family possessions from Wayne County, Ohio, to Denbigh, Virginia. The C. K. Miller family came from Cass County, Missouri in six weeks by covered wagon in the same year.

Fourteen miles from the Colony is restored colonial Williamsburg—the capital of old Virginia, seat of William and Mary College, and one of America's most beautiful cities.

These cattleboats are loading at the Newport News docks, located on famous Hampton Roads. The building at the left of the long pier contains the office of the Brethren Service Committee.

Bodies of water in the region are the Chesapeake Bay, Hampton Roads, York and James Rivers, and the Atlantic Ocean. Here is a group enjoying an outing in Henry M. Shenk's boat on an inlet of the James River.

According to Mr. J. A. Vohringer, present county agent, the Colony "now owns fully half of the commercial planting in this area." Mr. Vohringer maintains that the production of fruit is fast becoming a commercial industry on the Peninsula.

Dairies Are Modern

Dairy products found an eager market from the beginning. Today about half of the milk consumed in the Newport News area (Newport News has a peacetime population of about 40,000) is supplied by the community's four milk-distributing plants. Besides the Colony Farms Co-operative Dairy there is the large private dairy of Harvey E. Yoder, with 145 milk cows; the dairy of L. A. Burkholder, the largest distributor of milk; and the plant, now operated by S. J. Powell, which is the community's oldest distributing plant. Nearly all the dairy farmers are members of the Peninsula Artificial Breeding Association and many are members of the local Dairy Herd Improvement Association.

Builds For Fifty Years

Crowds of young and old gather outside the Warwick River Church after Sunday morning services. The site of this church was selected in January, 1898. It has been enlarged and remodeled on several occasions.

The Providence Church, of Oyster Point, is surrounded by tall Virginia pines. This congregation was organized in 1900. For thirty-five years John S. Mast, of Elverson, Pennsylvania, served as bishop of this congregation.

In Newport News stands a neat brick church (built in 1938), an outgrowth of ten years of mission work. In recent months cattleboat attendants from many states and Canada visited this mission church before leaving for Europe. (See picture of embarkation docks on opposite page.)

Poultry Raising Becomes an Industry

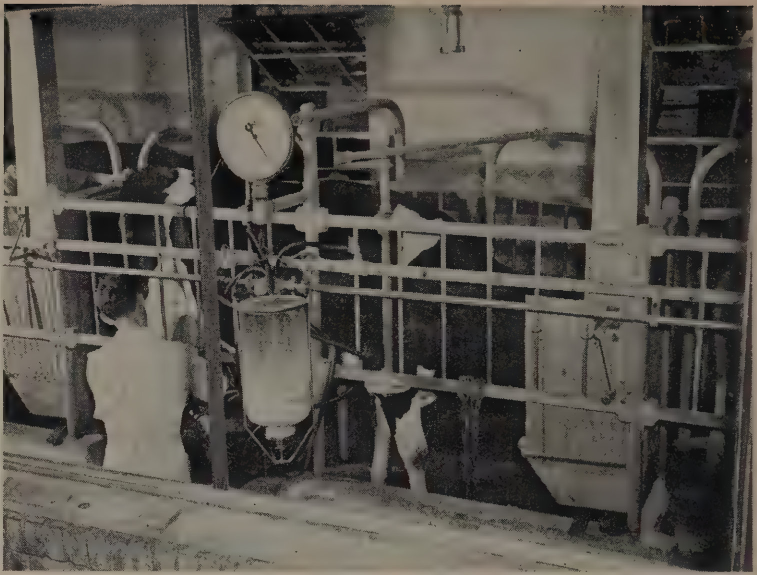
Poultry was introduced in 1902. Back-yard flocks were typical for many years, though as markets became more favorable flocks of laying hens from 500 to 1000 were kept. The Colony Market in Newport News stimulated outlet for poultry produce, and after 1920 the poultry farmers started to grow broilers.

The broiler business has matured, thanks in part to the "chicken picker" and a steadily increasing demand from the local market. At present there are in operation several large

[Continued on page 27]

Negroes have planted corn for over three hundred years in these parts of Tidewater, Virginia. Their labor until the end of the colonial period was chiefly to produce tobacco; later it shifted to more corn and other grains.

The dairy of L. A. Burkholder supplies milk to over 4,700 families, on twenty routes, in the area of Newport News. Above is the fleet of delivery trucks.



Visitors can see through the window of the milk parlor on Harvey E. Yoder's farm. Here a herd of over 145 cows is milked twice a day.

In Newport News is the Colony Farmers' Market, the only co-operative produce market on the Peninsula. For twenty-five years it has sold produce and enjoyed a steadily growing patronage.

Poultry houses have become large. This two-story building by Lawrence Brunk is one evidence that poultry has developed into a large-scale commercial venture.

The orchard of Ralph Ziegler is typical of the community's fruit growing. The main fruit crops are apples and peaches; some pears, pecans, plums, figs, cherries, grapes, and apricots are also grown.

COLONY FARMS
DAIRY

Owned collectively is the Colony Farms Co-operative Dairy, Inc. It distributes milk for farmers who once owned their own equipment individually. Through the co-operative its members also buy feed, fertilizer, seed, gasoline, and tires.

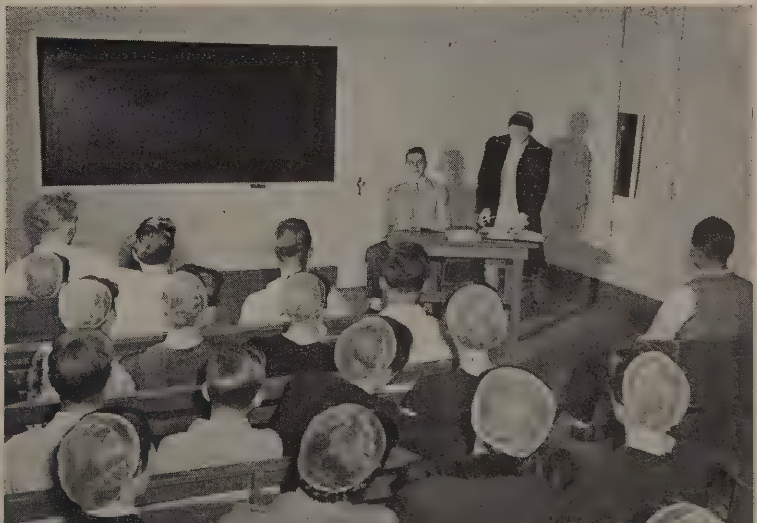
The Sewing Circle of the Warwick River Church meets monthly in the basement of the church building. Pictured are Anna Hertzler, Alta Yoder, Phebe F. Kraus, and Amanda Shenk.

A staff of four persons publishes the community's biweekly newssheet, The Warwick River Tide. Left to right: Dorothy Burkholder, Eva Carper, Phebe Kraus, Sarah Marie Weaver.

Temporarily housed in the church basement is the Christian day school. Since its beginning in 1942 it has expanded to include all grades.

School children are returning by bus to their homes at the close of the school day. The bus, owned by the church, is also used for taking people on trips and to various religious meetings.

Chorus singing is one of the community's cherished traditions. Programs of sacred music are given in the churches during the Christmas and Easter seasons by the mixed chorus. Levi Weber is the present director.



A scene at a program of the literary society. A literary hall was built in 1918 for the weekly meetings. Occasionally the literary program takes place on an outdoor excursion on a river or on a visit to a scenic spot.

Dear Reader:

THE NEW YEARBOOK OF AGRICULTURE

For many years the United States Department of Agriculture has published an annual *Yearbook of Agriculture*. During the war such publications had to be curtailed, and from 1943 to 1947 no such publication appeared. Now a new volume, called *Science in Farming* appears as the yearbook that covers the 1943-1947 period.

This latest book was prepared chiefly for farmers. There would be few farmers indeed who could not find something worth-while on its pages. Just about every phase of agriculture is discussed from the viewpoint of the latest research in this field.

In the section on animals, there are articles on diseases and feeding of hogs, cows, poultry, and sheep. Rather prominent is the space given to developing breeds of livestock. Artificial breeding is discussed, and a fine set of pictures shows the results of crossbreeding experiments.

Over two hundred pages of pictures and articles are devoted to plants. New varieties of wheat and barley, growing better alfalfa, fine strawberries, and hybrid corn are among the topics discussed.

Liming the soil, rotating for conservation, use of nitrogen fertilizer, irrigation, and testing soil are among the topics in the section devoted to soils.

Farm machinery and simplifying farm work receive a special emphasis.

Advances in home canning, freezing food at home, dried foods in the home, and use of vegetable water are among the features that should interest the woman reader.

Latest inventions are in potato diggers, beet harvesters, manure loaders, flame weeding, corn picking, silo-unloading, and haystacking. Pictures illustrate these new practices, along with many articles.

The book bears witness to the changes the war has brought, and it points to other changes in the making.

You can secure a copy of this 944-page book by merely writing to your congressman, c/o House Office Building, Washington, D.C. In case his supply is exhausted, the book can be purchased from the Superintendent of Documents, Washington 25, D.C., for $2.00.

WHAT DO YOU WANT ON RADIO?

The question for all thinking Christians to ponder is the kind of changes we want to bring about in our own lives, the lives of our children and youth. Does American radio at the present time help to do this?

The Committee on Family Life of the United Christian Adult Movement, which embraces all Protestantism, suggests that whether or not radio will be permitted to continue to invade the home or whether it will be used to aid home life depends ultimately upon parents themselves. To help parents in determining what shall be brought into their family life by way of the air waves, the committee has prepared criteria or standards by which families together can judge radio programs and thereby decide whether or not they are good.

In addition to determining by the twist of the dial what shall enter your own family experience, there is a responsibility to let the radio industry and the program builders know what Christian people want. The industry claims to give the American listening public what it wants. You can help to evaluate programs by applying the criteria listed here:

1. Is the family true to life?
2. Is the family democratic—recognizing the rights of others?
3. Does the family recognize God in its everyday living?
4. Is there a high moral tone to the program?
5. Is the sponsoring commercial in keeping with the best in family life?
6. Does the program make you want to have a better family life?
7. Is there a high type of humor?
8. Does the family show an interest in the community, the nation, and the world?
9. Is the home the center of security and strength?
10. Does the program portray the family as improving?—International Council of Christian Education.

CONSERVATION BRINGS REWARDS

Soil conservation practices enabled a group of Lancaster County farms to gross $2,000 more in one year than a comparable group of farms with few conservation practices, said Ivan McKeever, who heads activities in Pennsylvania for the U.S. Soil Conservation Service.

His statement was based on a study of 1945 income and production on 75 farms co-operating with the Lancaster Soil Conservation District. Dr. W. E. Kepper, professor of land economics at Pennsylvania State College, and Mr. Leslie Adkinson, of the U.S.D.A. at State College, checked the survey as to procedures used and results.

McKeever pointed out that the 75 farms were divided into two groups with similar soil conditions and practically equal management rating scores. In the case of the higher earning group, however, soil conservation practices recommended by the Lancaster Soil Conservation District were, on the average, over 90 per cent completed as compared with an average of less than 20 per cent completed for the other farms.

"The group with the higher gross income had about all of its conservation practices such as contour strip cropping, terracing, and waterways established," said McKeever. "The farms in the other group hardly had chance to establish any of theirs by the end of 1945."

"So, while one group had its soil erosion and water management problems pretty well licked, the other group had to make out with the old system of farming in a straight line, up and down hill," McKeever continued.

The survey showed that the conservation farms averaged 33 animal units per farm compared to 25 for those farming the old way.

"But the big thing," said McKeever, "is the higher milk output on the conservation farms. They averaged 106,630 pounds of milk per farm while the other farms averaged 97,080 pounds."

The survey showed that better milk production wasn't the sole factor causing the better gross income for the conservation farms. They produced 18 more bushels of corn per acre and 15 more bushels of barley. Wheat yields were only three bushels per acre better, but the over-all crop yield index was eleven points higher. Gross income for the two groups was $10,074.84 and $8,033 respectively.

"Some of those who see these figures may suspect that the conservation farms had more cropland or bought more grain," said McKeever, "but this isn't so. Actually, the conservation farms only had 72.6 acres of tilled land compared with 74.6 acres for the others and they purchased 135 pounds less grain per animal unit than the others. I think pasture treatment had a lot to do with it. The conservation farms had 20 acres of permanent pasture limed and fertilized, as compared to four for the others."

The Lancaster survey is part of a nation-wide study of soil conservation benefits. "Lancaster was selected because it pioneered in soil erosion control eleven years ago when one of the first demonstration projects in the country was set up, and because it offers a good cross section of soil types and farm practices," said McKeever.

Our Contributors

CARL KREIDER has studied economics for a number of years, and as dean of Goshen College, Goshen, Indiana, he continues to teach in this field. For some time he has paid special attention to questions of finance, investment, insurance, and the like, as they relate to Christian ethics.

VERDA LAMBRIGHT KAUFFMAN (Mrs. J. Howard Kauffman), of Goshen, Indiana, has served as assistant dietitian at the Ypsilanti State Hospital, in Michigan, and as dietitian of a Civilian Public Service camp. She is the mother of one child.

ESTHER EASH, Hollsopple, Pennsylvania, has taught in the Mennonite school near Johnstown, Pennsylvania, for the past two years. She has specialized in working with the elementary grades and will teach the first three grades this coming year.

JOHN M. SNYDER is assistant manager of Mennonite Mutual Aid, Goshen, Indiana. He has had a number of years' experience in business and as a comptroller of budgets. His interests have led him into careful studies on Christian stewardship.

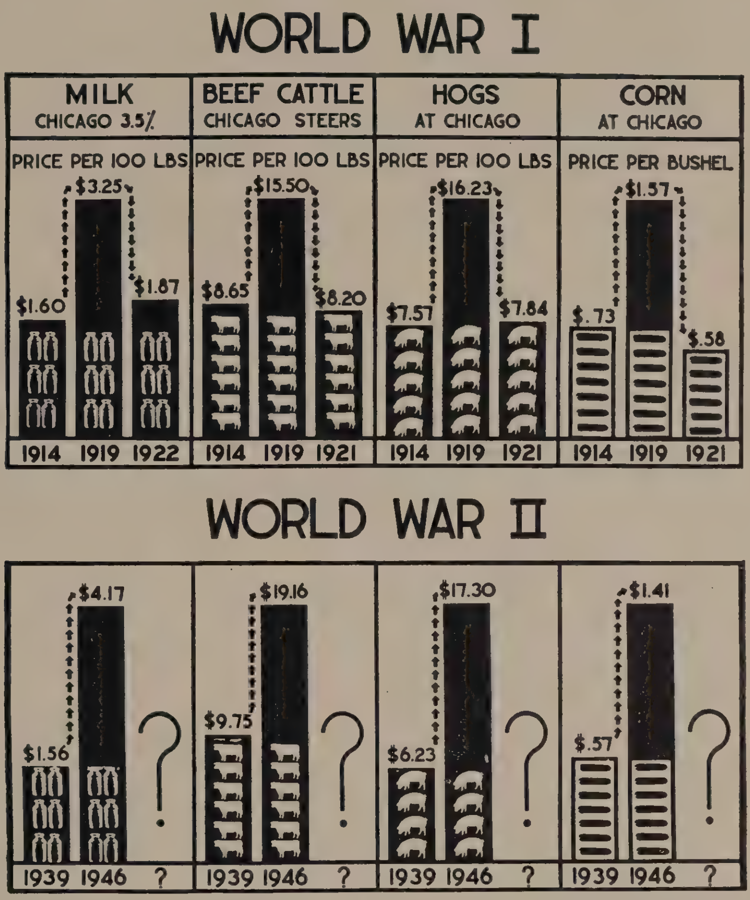
As Seen By Others:

ACCORDING TO GERALD J. BROWN, marketing economist Kansas State College extension service, most signs point to higher prices. One of the best indications is the fact that wheat prices have been advancing during the harvest season. The loan rate on wheat on Kansas farms is such that the farmer is guaranteed about $1.90 per bushel. This includes $1.83 loan and 7 cents per bushel storage. . . .

FARM REAL ESTATE VALUES in Pennsylvania now are 65 percent higher than the 5 year pre-war average according to Miles Horst, State Secretary of Agriculture. The current farm price level is two percent above the high post-World War I level that occurred in 1920. . . .

A RECENT BULLETIN from the Dept. of Agriculture says: "Strong demand and prospects for smaller output is likely to keep farmers' prices high in the next few months. . . . More meat is being produced this year than last year . . . Except for a record or near-record crop of cantaloupes and watermelons, production of fresh vegetables and potatoes has been considerably lower this summer than last and prices to farmers have been higher.

FARM PRODUCTS
PRICES RISE DURING WARS PRICES FALL AFTER WARS



	WORLD WAR I	WORLD WAR II
Milk	Milk prices in 1919 were about double those of 1914. By 1922, three years after the high point, they had fallen to about three-fifths of those received in 1919.	Milk prices in 1946 were over 2½ times those received in 1939.
Beef cattle	Prices of Chicago steers in 1919 were not quite double those received in 1914. By 1922, three years later, steer prices were somewhat lower than those received in 1914.	Prices of Chicago steers in 1946 were about double those received in 1939.
Hogs	Prices of hogs in 1919 were over double those received in 1914. By 1921, two years later, hog prices had fallen to less than half those received in 1919.	Prices of hogs in 1946 were not quite three times those received in 1939.
Corn	Prices of corn in 1919 were over double those received in 1914. By 1921, two years later, corn prices were less than two-fifths of those received in 1919, and were less than the 1914 price for corn.	Corn prices in 1946 were about 2½ times those received in 1939.

If history repeats itself prices of all farm products will fall within the next few years. R. W. Bartlett, Professor Agricultural Economics, University of Illinois.

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This book is a description of community life in Warwick County, Virginia from the coming of the first Mennonite settlers in 1897 to the present time.

It gives an interesting description of all phases of everyday life. The social, economic, and religious activities are described in nearly two score articles written by various authors in the community. The book is illustrated by many photographs.

It is edited and published by a committee under the direction of the Warwick River Church.

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A COMMUNITY BUILDS FOR FIFTY YEARS

[Continued from page 21]

broiler plants with a capacity of 50,000 at one brooding. Some of the plants are two-story buildings, with central heating, automatic watering, and feed-carrying systems. The introduction of "radiant heat" and "germicidal ultraviolet light" are among the latest advances.

Building the Community Together

The growth of the Colony is a story of group co-operation as well as individual enterprise. The history of the Colony's co-operatives covers a period of time almost as long as the community's fifty years. In the early years the farmers were part of the Peninsula Produce Exchange, which was a co-operative organization that supplied fertilizer and marketed early potatoes. Later a Colony Farmers' Exchange was authorized at the annual church business meeting. Through this co-operative the farmers bought fertilizer, feed, seed, spray material, etc.

In 1910 a Mutual Telephone Company was formed, with each member contributing $15.00 and six pine poles. Few things in the Colony's fifty years of existence did more to knit its members together than this party line. It proclaimed fires and other distresses; it announced the correct time on Sunday morning; it heralded births and deaths. In 1939 this community enterprise was absorbed by the Bell Telephone Company, and dial phones now serve the homes.

Further co-operation that helped to build the Colony was the formation, in 1918, of the Warwick County National Farm Loan Association, also organized at the time of the annual church meeting. This credit co-operative had about twenty members, was incorporated, and lasted until 1946, when it had served its useful purpose and all loans were returned in full to the Federal Land Bank of Baltimore, its sponsoring agency.

In the city of Newport News is the Colony Farmers' Market, which is open each Wednesday and Saturday. It was the natural outgrowth of (1) the Colony's production of fresh vegetables, poultry, fruit, meat, eggs, pastries, etc., and (2) the ability of the farmers to work together in marketing their own produce. It seems to have started one day when two farmers began to ask each other whether a central market would not be a better way to sell their produce. The method of each one selling his produce from house to house seemed inefficient and costly. Members of the Colony Farmers' Market agree that this co-operative venture has netted them many returns. In 1940 the Market expanded by buying eleven lots and erecting on them a concrete building, surrounding which is ample parking space for customers. The Market was incorporated in 1934.

There is also a depression-born co-operative in the Denbigh community. In the early 1930's a number of the dairy farmers were distributing their own milk and a few were selling to other distributors. Pasteurization laws began to demand high investments in equipment for the single farmer. An economist from the State Agricultural College at Blacksburg, Virginia was consulted, and he gave advice in formulating a charter for the farmers' own marketing organization. He also gave suggestions for securing an initial loan which, together with the investment of the members, launched the Colony Farmers' Co-operative Dairy, in 1934. The loan has since been repaid at the rate of one-half cent for each gallon of milk sold per month. Each year has seen the members receiving more for their milk than they would have received from commercial distributors.

But naturally, co-operation and mutual aid in this community extend beyond organization. Emergencies of death and accident are times of neighborliness and help. A few years ago a member was sued for the payment of several thousand dollars beyond

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his ability to pay. Sooner than allow him to be deprived of his property or certain privileges, the community raised and gave to him the entire amount for which he was sued.

"The Pursuit of Happiness"

If a community is to be a satisfying place to live in, its members must find at least some of their "good times" within the neighborhood group. Throughout its fifty years this community seems to have provided well for a wholesome social life. In the early years the barn-raisings, quilting parties, the cornhuskings, and similar gatherings brought "good times" as their main by-product. The near-by James River has always been a favorite scene for boating, and the Chesapeake Bay for fishing. Trips are made to historic spots such as Williamsburg, Jamestown, and Yorktown. Many of the young people attend Eastern Mennonite College.

For over forty years a literary society has developed the talents of the young people. This has been done in public speaking, music, and parliamentary law. Judging by the well-kept minutes, a liberal education has been offered, too, in anything from the distance of the stars to the temperature of the earth or from the life of an oyster to the military achievements of Julius Caesar.

The Day School, The Parents' Fellowship, and the Community Paper

In September, 1942, the community opened a church day school, with twenty-one children attending. By 1947 the school increased to sixty. Mrs. Eva Carper has taught and ably supervised, with the assistance, at one time or another, of Margaret Shenk, Hilda Carper, Mrs. Ellen Peachy, and Janet Weaver. The school has enjoyed growth and patronage because of its progressive methods and also because of the interest the community expresses in its children and young people. Special programs, trips to historic places, and outings are enjoyed by the school. Plans are under way to erect a new school building.

Growing out of the school is the Parent-Teacher's Circle, which meets monthly to discuss parent-child-school affairs. The P.T.C. sponsors hot lunches for the school children. It also provides a library for parents on home and family life and child development.

A biweekly paper, **The Warwick River Tide,** is another community project that stems from the school and the Parent-Teacher's Circle. Since April, 1945, its eight pages have served even better than the old telephone line to keep everyone informed. News of the church, school, literary society, sewing circle, relief activities, social gatherings, etc., make up most of its pages. News about and letters from former residents also appear. Original poetry and art, together with well-selected reading material, have given this community newssheet a wide circulation within and without the Colony. Advertising is a part of its services. All in all, **The Tide** indicates, as well as creates, good community morale.

A Growing Witness and Service

A mission program with many different phases has kept pace with the growing community. There is a mission church in Newport News that grew out of a Sunday school that was started there in 1928. Andrew Hartzler was ordained in 1946 as the first full-time pastor.

Summer Bible schools since 1936 have enrolled many children who do not have the benefit of religious teaching. In 1939 a school for Negro children was opened. A fine response from the Negro communities has induced the church to start another one. A combined enrollment of about 170 pupils was reached in 1946. The summer Bible schools, the gifts of clothing from the sewing circle, and the personal interest of the church's home visitation group have contributed to the witness to a surrounding Negro population.

Two world wars have seen the community enter generously into relief activities. The sewing circles of the two churches meet monthly in the church buildings. Tons of clothing, shoes, blankets, and bedding have passed through these rooms in recent months. After World War I Benjamin and Alfred Brenneman, and Asa Hertzler served in reconstruction units in Europe. At the present time four persons from the community are in Europe for a term of relief and reconstruction service. They are Ellen Shenk Peachy, Luman Yoder, Robert Horst, and Mark Layman. A fifth, Dr. Charles Hertzler, is appointed to a term of service in Puerto Rico. Levi and Mary Hurst are missionaries in Africa.

Over twenty heifers were donated by the dairy farmers, for shipment to Europe; and more than two carloads of canned milk and other canned foods have been donated by the two churches. Cash contributions have been correspondingly generous.

Thus, what might have been an isolated and self-contained community is one with an outreach through its members and former members now in mission work, relief activities, and other church programs.

Commemorating Fifty Years

In March of 1897 Daniel Shenk, of Elida, Ohio, visited the lower Virginia Peninsula to explore its possibilities for settlement by Mennonite people. In the April 1, 1897 **Herald of Truth** he wrote a long letter that gave a description of what he found. "The country," he wrote, "seems well adapted to the raising of nearly all kinds of fruit, also truck and poultry raising and dairying. . . . " He observed closely the variety of soil, and though it seemed depleted he was sure it would "yield very kindly and promptly to manure and good treatment." He advised families to locate here, believing that a community could be built.

Fifty years have testified to the soundness of this judgment. Fertile fields today grow alfalfa, corn, soybeans, oats, and orchards of peach and apple trees. The dairy and poultry enterprises combine with these crops to form the basis of a flourishing neighborhood. The diversified farming on family-sized holdings of land is an interesting contrast to the plantation that was here in colonial days, when scores of slaves furnished the labor and tobacco was the chief crop each year.

The original tract of 1200 acres is the center and nucleus of the entire community, which now has about one hundred families (including those beyond its borders), with an average of 4.5 members per family. In 1897 there were two renters living on the 1200 acres, of which only one hundred or so was cleared for farming. Now over forty families, or about one hundred and seventy people, are living on these 1200 acres. There are ten dairy farms, six orchards, a large broiler plant, three general

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crop farms, one flower farm, and eighteen small home lots. All but one of the forty families own their properties and homes.

To the spirit of co-operation and mutual helpfulness, already referred to, must go a lot of the credit for this community's success thus far. How else could a pioneer community survive and grow? It was this spirit that sustained and helped the members during the early days when land was cleared, when homes were built, when malaria threatened the people and Texas fever killed the cattle. It was this spirit, too, that built the community's telephone line, founded its farm credit co-operatives, and established the Colony Farmers' Market and the dairy co-operative. And this same spirit accounts for the countless smaller acts of "bearing one another's burdens." Concerning the early years, one member writes: "Many were the ups and downs. . . . But God's hand was leading through it all in building this Christian community. The labors and struggles were not in vain but helped to knit the settlers closer to each other and to God."

Important, too, is the good market in Newport News and vicinity for the community's produce. Newport News, called "the harbor of a thousand ships," is one of the country's leading ports and shipbuilding centers, as well as a large railroad terminus. It has grown rapidly in the past fifty years.

A community's leadership, both ordained ministers and laymen, is quite important, and in the Warwick River Colony both kinds of leadership have played a role. The church's leaders from the beginning were also active in the community's affairs. Daniel Shenk, besides exploring the land as mentioned above, was ordained to the ministry, in Ohio, to serve the new church as its early spiritual leader. Isaac D. Hertzler, who also served as a minister, was important as a counselor and advisor on financial affairs, being one of the co-purchasers of the 1200 original acres. Another minister, Jacob Hahn, was the first to buy land out of this tract. Benjamin Brenneman was the first deacon to serve the church.

From 1910 to 1938 the late George R. Brunk served as bishop. While he is remembered for his church-wide interests and labors, he is also to be remembered for his keen interest in his community's total welfare. In his own orchards he used progressive methods and encouraged similar practices elsewhere. A balanced social life and activities program for the young people and children were always uppermost. The loyalty of two generations of young people to the church is not the least of the community's achievements. At the Warwick River Church (membership of 275) two of George R. Brunk's sons, Truman and George, Jr., now serve as bishop and minister, respectively, and Henry Nice is deacon. The brethren A. P. Shenk and S. E. Hostetler, deacons, are both inactive for reasons of health.

At the Providence Church (membership of 50), at Oyster Point, a number of ministers have served, and at present the deacon, Emery Glick, serves as leader in the church.

Sometime in the fall of 1947 a fifty-year anniversary celebration and home-coming program is planned. A historical committee, consisting of lifelong community members, has been appointed and is compiling a booklet on the history of the settlement. Members of the committee are J. Harvey Yoder, Hannah Brenneman, Henry M. Shenk, Asa Hertzler, Phebe Kraus, and Emery Glick.

The occasion of the celebration and home-coming will be one of memories and past recollections, no doubt. It will also be a time to think of the community that is yet to be.

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Highlights from Research on Home Canning

The Bureau of Human Nutrition and Home Economics, U. S. Department of Agriculture, has obtained some new scientific facts on home canning as a result of three years of intensive research.

The Bureau is now able to recommend shorter steam-pressure processing times for vegetables canned in pint glass jars and for some vegetables canned in glass quarts. One reason that the processing time can be shortened for glass jars is the slow cooling of the pressure cooker. When tin cans are used the steam pressure can be released immediately so that the cans are cooled quickly. Glass jars cannot withstand the sudden reduction of pressure, so the cooker must be allowed to return to normal pressure before the steam pet-cock is released. During this slow cooling period the vegetables continue cooking in the cans.

The new directions for the canning of meats are based on 10 pounds pressure (240° F) instead of 15 pounds pressure (250° F). More food value is retained at the lower temperatures.

Vegetable Canning Table

Vegetable	Preparation For all vegetables listed add ½ teaspoon of salt to pints and 1 teaspoon of salt to quarts.	Time to process in pressure cooker at 10 lbs. (240 F)* glass pints Min.	glass quarts Min.	No. 2 tin cans Min.
Asparagus	Cut into 1-inch pieces. Boil 2 or 3 minutes. Pack hot to ½ inch of top; cover with hot cooking liquid.	25	55	20
Beans, fresh lima	Bring to boil. Pack hot to 1 inch of top; cover with boiling water, leaving 1 inch head space.	35	60	40
Beans, snap	Cut into 1-inch pieces. Boil 5 minutes. Pack hot to ½ inch of top. Cover with hot cooking liquid.	20	25	25
Beets, small whole or large sliced	Pack hot to ½ inch of top; cover with boiling water, leaving ½ inch head space.	25	55	30
Carrots, sliced or diced	Boil 5 minutes. Pack hot; cover with hot cooking liquid, leaving ½ inch head space.	20	25	20
Corn, whole-grain	To each quart of corn add 1 pint of boiling water. Heat to boiling. Pack hot to 1 inch of top. Divide hot cooking liquid among jars, leaving 1 inch head space.	55	85	60

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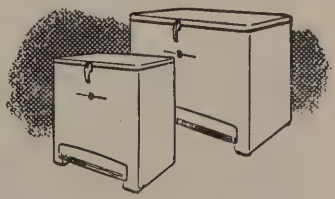

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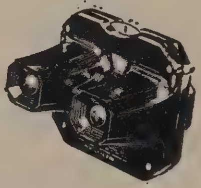

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Corn, cream-style	Prepare the same as whole grain, except cut kernels farther from cob and scrape cob.	85	do not use	105
Peas, green	Bring to boil. Pack hot to ½ inch of top. Cover with boiling water, leaving ½ inch head space.	40	40	30
Spinach	Cut out stems and tough midribs. Place about 2½ lbs. in a cheesecloth bag and steam about 10 minutes. Pack hot and loosely to ½ inch of top. Cover with boiling water, leaving ½ inch head space.	45	70	60

* For every 2000 feet above sea level add one pound pressure to the ten pounds pressure ordinarily used.

For more detailed information on canning order "Home Canning of Meat" A WI—110 and the 1947 edition of "Home Canning of Fruits and Vegetables" from the U. S. Dept. of Agriculture, Washington, D. C. For good information on freezing fruits and vegetables order the bulletin "Home Freezing of Fruits and Vegetables" AIS—48 U. S. Dept. of Agriculture.

What Makes Family Life Strong?

"The modern family can carry on, while it lasts, in a rented house, a flat or even a hotel or restaurant." So says Ralph Borsodi in a recent issue of THE INTERPRETER. In the same discussion Mr. Borsodi comments on a Town Hall Forum on "How Can We Strengthen the American Family?" This forum, he points out, failed to see that there is a vast difference between a mere contractual marriage and what he calls the "corporate family." The "corporate family" is bound up with an estate or homestead. It is, he maintains, the true family.

Quoting from Mr. Borsodi:

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abandoned the idea of the true family altogether; we have not yet even begun to wake up to the fact that having organized the whole of life around money-production instead of homestead-production, the very foundations of true family life have been destroyed.

"Instead of being surprised over the decay of family- and home-life, that is precisely and exactly what should be expected in a society in which money, industry and government are considered more important than family and community. What is alarming is not that divorce is constantly increasing; not that the more we shift child-raising to the schools the more child delinquency increases, but that those who are alarmed by these conditions do not see that home-life and family-life cannot be revitalized unless the modern idea of living for the moment, is replaced by rediscovery of the fact that man can only live normally and satisfactorily if he organizes the family-group in which he lives both with regard to what he inherits from his ancestors and what he should pass on to his posterity."

"Wrecking A Community"

THE INTERPRETER in a previous issue tells of a community that was wrecked because a wealthy farmer bought 9 farms in one neighborhood. To do so he forced 19 families and 60 children to move elsewhere while he employed migrant labor which cared nothing for the welfare of the community. The wealthy farmer became wealthier and the families became poorer.

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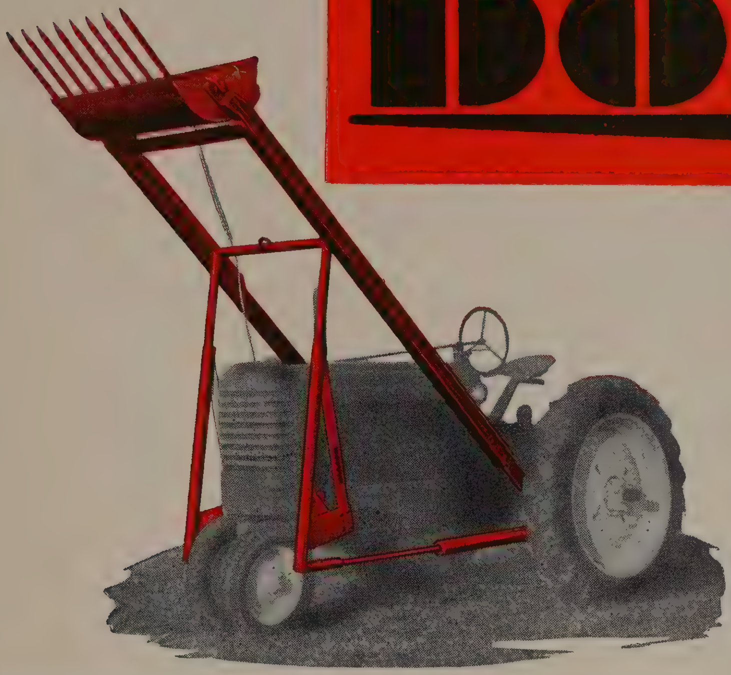

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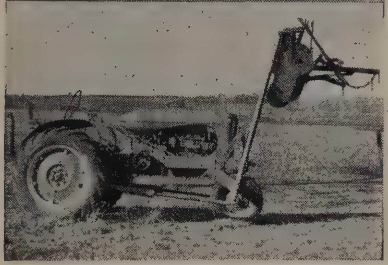

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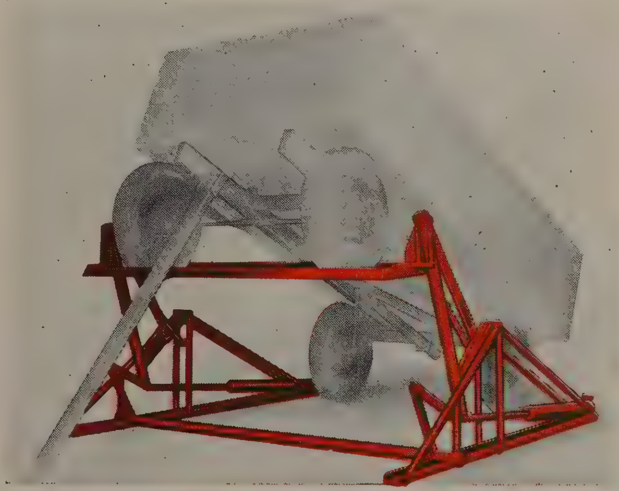

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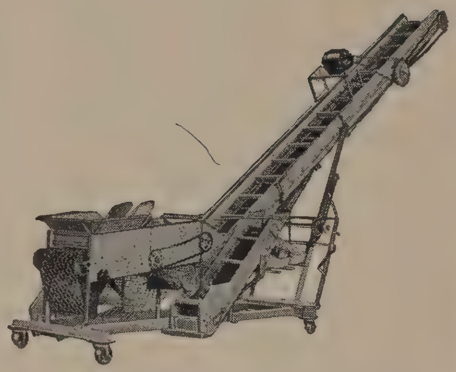

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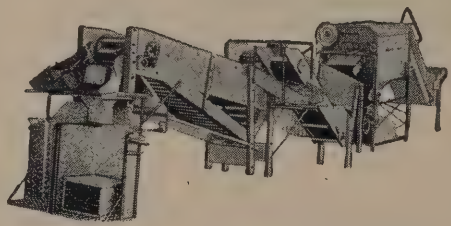

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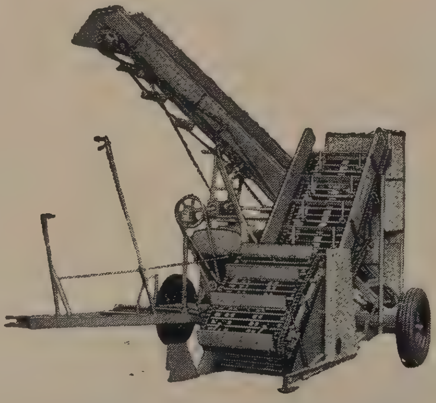

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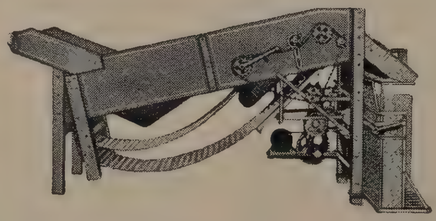

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God, Who Touchest Earth With Beauty

God, who touchest earth with beauty,
Make me lovely too,
With Thy Spirit re-create me,
Make my heart anew.

Like Thy springs and running waters,
Make me crystal pure,
Like Thy rocks of towering grandeur
Make me strong and sure.

Like Thy dancing waves in sunlight,
Make me glad and free,
Like the straightness of the pine trees,
Let me upright be.

Like the arching of the heavens,
Lift my thoughts above,
Turn my dreams to noble action,
Ministries of love.

God, who touchest earth with beauty,
Make me lovely too,
Keep me ever, by Thy Spirit,
Pure and strong and true.

—Mary S. Edgar.

GOD AND THE LAND

by Millard Lind

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Who is the righteous man? What does he do? Biblical righteousness may be quite different from what we commonly conceive. It is easier to blindly accept the prevailing worldly standard of righteousness than to search the Scriptures for God's standard. A great portion of Biblical righteousness is social righteousness—right relationships between man and man. The righteous man is not merely the man who practices prayer, avoids intemperance, refuses to lie, steal, or commit sexual sin. He is also interested in eliminating social evils, in practicing love and justice, in securing fair play between men.

The Law of Moses dealt with social problems which are pertinent in our day. Although we would be foolish to follow the law's methods in dealing with these problems, yet we can gain certain principles from it which are helpful. The problem we shall discuss here is the ownership of property, chiefly land. From Abraham onward, God's people of the Old Testament looked for the time when they would possess a land. God had promised Abraham, "Unto thy seed will I give this land." (Gen. 12:7). He likewise promised Jacob, "The land whereon thou liest, to thee will I give it, and to thy seed" (Gen. 28:13). The Children of Israel while wandering in the wilderness recognized that their wanderings were but temporary, and longingly looked forward to their possessing the land.

Family Ownership

A first principle in their possession of the land was that of family ownership. When under Joshua the land was parceled out to the various tribes, it was given "according to their families" (Josh. 13:15ff). This principle of private family ownership was a strong one which even the government had no authority to violate. In the realm of property there was no such thing as the divine right of kings. When King Ahab was unable to purchase from Naboth the vineyard which lay hard by his place, he was sick at heart and depressed in spirit. Ahab's wife, Jezebel, the imported queen from Phoenicia where the despotic right of kings was firmly established, promptly arranged to have Naboth put to death so that Ahab might possess the vineyard. The execution of the scheme, however, brought Ahab face to face with an angry Elijah who denounced the kingly family in no uncertain terms, and prophesied their utter destruction.

The small family landowner was not only protected from the government, but also from the rich by laws which prohibited the accumulation of land in the hands of a few. According to law the land could never be sold. Only the crops might be sold, and these only until the year of jubilee (cf. Lev. 25:13-17). The year of jubilee occurred every fifty years. All property then reverted to its former owner, making it impossible for the rich to build up great landed estates. If a man sold his property, it might be redeemed at any time at a price based upon the number of crops yet to be harvested before the year of jubilee. It seems, however, that this year of jubilee was not observed. The nobles and the rich controlled the government, and this great social law was against their self interest. Therefore it was not obeyed. The many wars of Israel tended to make the poor man poorer. The small landowners were the soldiers in the king's army. During war they necessarily neglected their fields. The spoils of the war, however, went to the king, the noblemen, and the rich—the men of influence and power in the government. The rich became richer; the poor became poorer. Isaiah condemned those of his day who built up great landed estates. "Woe unto them that join house to house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land!" (Isa. 5:8 R.V.) The rich were buying up all the land and thus crowding the small landowners out. This was violation of law, a sin which God would assuredly punish. Because of this social sin the land would be desolate. In the Northern Kingdom Amos prophesied that God would "smite the winter-house with the summer-house; and the houses of ivory shall perish, and the great houses shall have an end" (Amos 3:15 R.V.). Because they trampled upon the poor, and took exactions from him of wheat, they would not dwell in their stone houses nor drink of the wine of their well-kept vineyards (cf. Amos 5:11). The exactions of wheat were probably rentals in kind which the poor serfs were forced to pay the wealthy landowners. Israel had forsaken Jehovah. She no longer obeyed His law in regard to family ownership of the land. Land ownership was concentrated in the hands of the few. Voluptuous luxury and extreme poverty therefore existed side by side to degrade and divide the people. The result was social decay and national calamity.

Stewardship

The principle of stewardship was a second great principle of land ownership among the Israelites. While Israel's individual tribes and families were to possess the land, Moses never ceased to remind them that the land was a gift from Jehovah. God never deeded the land to the Israelites. He was Lord of the manse and the Israelites were His feudal tenants. The land belonged to God (cf. Lev. 25:23), and in recognition of this fact every farmer was to give his first fruits and the tithe of his increase as rentals (cf. Deut. 26:1-12). According to Psalm 50, the people forgot the true meaning of sacrifices and offerings. God needed their animals because He was hungry; He needed blood because He was thirsty. But God did not need **their** animals. The cattle upon a thousand hills were **His.** He gave them a favor on their part, but a recognition of a favor upon His. He gave them His land for their use. They were to recognize this favor by a token payment of rental.

Not only did the Jews forget the true meaning of their gifts to God, but at least after the restoration, they actually robbed God of the tithe and offering (cf. Mal. 3:8). It is always thus. First the spiritual meaning of a ceremony is lost. For some time the ceremony hangs on as an empty hull or husk. Then finally the ceremony too is sloughed off as a useless barnacle, a custom without meaning. And indeed it is useless when the inner kernel of spiritual truth is missing. Israel forgot that she was a steward of the things of God. She exalted herself to the place of Possessor. She gave of **her** things to appease a God whom she also possessed. The whole divine-human relationship was turned around. This upsetting of the divine-human relationship also resulted in the upsetting of human relationships. Instead of the individual for the good of the whole society and the whole society for the good of the individual, it became the whole society for the good of the strong. The result was social decay and national catastrophe.

Toward a More Complete Righteousness

What is righteousness? Righteousness in the Old Testament included the right relationship toward the land. The rich, who accumulated farms and crowded the small landowner out, thus broke up the community and were visited with the wrath of Jehovah. The landowners who forgot the true Owner of the land, and neglected to pay to Him their rentals of tithes and first fruits (which in turn were distributed to the poor) were guilty of stealing. While we today are not living under the Old Testament law, yet Paul said that it is profitable for instruction in righteousness (cf. II Tim. 3:16) . . . All land is owned by God . . . He has given it in trust to man to be used, not for the benefit of the strong, but for all . . . Woe to that brother who lays farm to farm, crowding out the less fortunate and thus breaking up our communities. Woe unto him who does not recognize his stewardship of God's land.

THE LAND IS GOD'S GREATEST MATERIAL GIFT TO MANKIND

The use of land should be planned for all, and with the welfare of the family in mind. Ownership of the land by only a few was denounced by the prophets of Israel because it meant the dividing of people into classes of the rich and the poor, the landholder and the landless. No religious symbol or ceremony could have meaning to Jehovah if those who practiced it failed to regard the laws of God as they pertained to the use of land.

ENCOURAGING FUTURE HOMEMAKERS IN THE HOME

by Erma Miller Erb

MY MOTHER and grandmothers were seasoned Pennsylvania Dutch masters of culinary skill—and liked it! They much preferred cooking to doing the endless round of cleaning which by my preference became my work, both at home and while in my grandmother's home through high school days. I became a wielder of broom, soap, and dustcloth, but did not, to great extent, improve my opportunity of learning just how to prepare many of the more complicated concoctions. I have found this duplicated a number of times since in other households. Today I would give a great deal to reach the perfection of my paternal grandmother's juicy, bubbling-over mince pies (even though the spicy juice invariably boiled over onto the oven bottom) or my maternal grandmother's crumb pies or the pumpkin pies covered with a brown, deliciously-wrinkled skin and the "steepers" and chicken dressing just like my mother makes. I prepare these things, but they are never quite like theirs. Experience has taught me that these things are best learned from those who know how.

DIRT

Aunt Sara fought dirt
Till her fingers hurt.
Her old hands scrubbed;
Her fingers rubbed
With soap and lye
While the years went by.
With springtime buds
She scattered suds,
Hung clothes on the line;
Her windows would shine;
Her dishes were done.
But from sun to sun
She fought to be clean;
No speck could be seen
In kitchen or bedroom;
But dirt was her tomb.
They laid her deep
In dirt. Does she sleep
There in the ground
With dirt all around?

—Ranmon Kresensky

Experience is the best teacher. Dependence on our own experience alone, however, is definitely not the best teacher. Instead it may mean a long-drawn-out and humiliating procedure. The first cake I ever baked turned out beautifully; therefore I **could** bake cakes, so why bake the second one? There were other occasions, however, when the result didn't turn out so well. My high school chum and I were left at home alone at mealtime and decided to have cream-of-tomato soup. Instead of that smooth, coral-tinted soup we were anticipating, we produced a kettle of long, ropy curds, and neither of us knew why. Some time later we attempted our first chicken gravy and disposal of that thick, lumpy, unappetizing-looking dish was prompt—the dog obligingly destroyed the evidence.

In the past we did not have present-day advantages of studying home economics with its projects in nutrition or family relations in either our high school or college courses. Today with all the school aids, ready-mixes, canned foods, anhydrous foods, frozen delicacies and electrical appliances, kitchen work is simplified; and yet, more girls are doing more outside the home and less within the home than in the past. Some of the best housekeepers and homemakers may not expect help while their daughters are going to school or holding down a job. But the road to mastery of the art of cooking, managing a home, doing laundry, sewing and mending, gardening, along with all the unexpected interruptions, is as rugged as ever, and learning ought not be postponed. It takes more than a good cookbook to bolster up the supply of self-confidence the bride today may have, especially when the "other side of the house" begins to mention the good things "mother used to make."

Comparatively few of us even now can take advantage of what schools offer along these lines. Even if we do, our homes are still the first workshops. Not using this privilege is too much like relegating all of the spiritual and moral instruction our children receive to our ministers and Sunday-school teachers in the short Sunday periods of instruction, when we are commanded to "teach them diligently unto thy children, and . . . talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up."

With three daughters growing up in our own home, likes and dislikes were often in evidence. While I preferred to do cleaning as a young girl, it seemed as though the pendulum swung the other way and my daughters did not like cleaning. The natural outcome of this was a division of labor in the cleaning itself—a cycle from week to week, into which the four of us fitted ourselves. While there were occasional arguments, the time of change was always kept in mind most accurately. In this revolving plan, even dishwashing, meal planning and washing of the separator (the farm woman's most hated task) found their place—all but gardening. For some reason this was never revolved, now to the regret of all of us. Each was responsible for her own mending. Augmented by a number of aids from the outside, in addition to diversified home work, our daughters could plan and prepare meals and do general housework before leaving the home. Among these aids were the home economics courses in school, working at various times for a neighboring friend who is an excellent manager, and learning in the home of their grandparents.

One year my brother's chemistry instructor at the university asked us to keep their fourteen-year-old son for two weeks. In this time he was to learn the names of all grains and products of our farm. The boy took notes with him to his home—but not about grains and products. The notes were on how to prepare Dutch cabbage slaw and Dutch slaw and Dutch fried potatoes. I felt that I had somewhat attained! Although I am a grandmother now, both the desire and privilege of continually learning are mine. It is with a great deal of gratitude that I see our editor of the woman's page, at last, bring about a preservation of authentic Pennsylvania Dutch cookery.

MOTHER'S COFFEE CAKES, OR "STEEPERS"

1 cake yeast
2 cups warm water
½ cup lard
1 cup sugar
1 teaspoon salt
7 cups flour

Combine ingredients in the order given. Beat until smooth. Let rise until double in bulk. Work into pans—either one large one or three small ones. Allow to double in bulk again. Then brush with thick cream. Make crumbs with 1 tablespoon each of flour and sugar and ½ tablespoon of butter. Put on top of the cakes and sprinkle with cinnamon. Bake in hot oven, 375°-400° F.

(Grandmother made hers from dough prepared for baking bread. She took 2 cups light thin dough for each "steeper," added 1 tablespoon of lard, 2½ tablespoons of sugar and about 2 cups of flour, enough to make cake hold together but not hard and stiff.)

Other recipes . . .

Aunt Barbara's Cream Cheese

(A recipe procured from a Pennsylvania Dutch family who made it years ago.)

3 gallons of thick, skimmed milk
1½ teaspoons soda
½ cup butter
1½ cups sour cream
¼ teaspoon butter coloring
2 teaspoons salt

Heat the milk to 115° on back of stove and keep it hot for thirty minutes. Drain through white cloth and squeeze out whey. Mix with butter and soda. Let stand two hours. Mix with 1 cup cream. Melt in double boiler. When smooth and free from lumps, add other ½ cup cream into which butter coloring has been stirred. Salt and stir until coloring is even. Pour into crock and cover. Allow to ripen five days.

(Alva Miller, of Kalona, Iowa, remembers her mother hanging the cheese in a sack on a limb of a tree until it had "ripened."

Company Fried Potatoes

Our Iowa company fried potatoes are prepared as follows. (They are called Dutch fried potatoes at the town golf course breakfasts.)

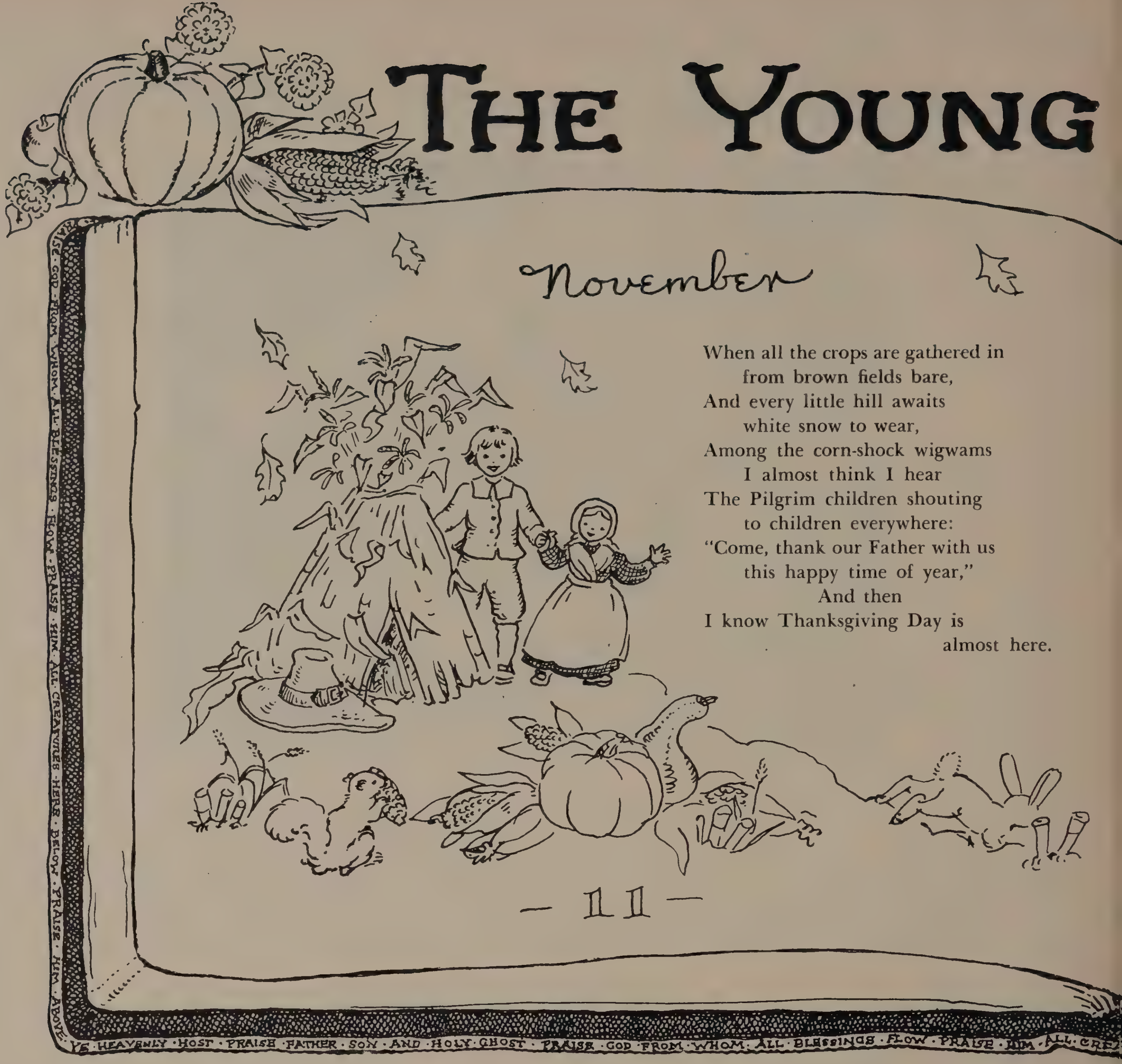
Boil a kettle of the smaller potatoes in jackets (on Saturday). Peel amount for skilletful for a hasty Sunday dinner. Fry in lard and a small amount of butter, until slightly brown on both sides. Just before removing from heat, onto each skilletful pour about ⅓ cup of cream and let bubble up a bit; then serve.

Fried Ham with Cream Sauce

Fry home-cured sliced ham until browned nicely on both sides. Then pour about 1 cup of creamy or top milk on the ham. Let cook up a bit and then serve. This is a delicious-tasting unthickened gravy.

(The above recipes were submitted by Mrs. Erma Miller Erb, Wellman, Iowa.)

THE YOUNG


— 11 —
PRAISE GOD FROM WHOM ALL BLESSINGS FLOW PRAISE HIM ALL CREATURES HERE BELOW PRAISE HIM ABOVE YE HEAVENLY HOST PRAISE FATHER SON AND HOLY GHOST PRAISE GOD FROM WHOM ALL BLESSINGS FLOW PRAISE HIM ALL CRE

November

When all the crops are gathered in
from brown fields bare,
And every little hill awaits
white snow to wear,
Among the corn-shock wigwams
I almost think I hear
The Pilgrim children shouting
to children everywhere:
"Come, thank our Father with us
this happy time of year,"
And then
I know Thanksgiving Day is
almost here.

THANKSGIVING AND GIVING: "Hurrah, the soup is here, the soup is here!" shout the hungry children. In come two of the bigger boys carrying a kettle of steaming hot soup. The children wave their spoons and jump with glee. The teacher has a hard time getting them to stand in a neat row to wait for their soup.

On two sides of the schoolroom the children stand, each with a little bucket or tin can or cup and a spoon and a big smile. One by one, Gerlinda, Karl, Lisbet, Fritz, and all the others come and get their share of soup. They sit down again in their seats, sniffing the good smell and waiting to bow their heads and give thanks.

"I'm going to take a little home for Mama," says Peter.

"It won't keep," says Anna.

"Oh! Then I'll take her a piece of Brotchen (white roll) tomorrow," Peter says, and looks into his cup. Sure enough, the soup is almost all gone anyway.

How the children enjoy their soup! They swing their feet as they drink up the very last drop. It is better than a game. When I get big I am going to go to America and get a whole ship full of soup and Brotchen for all the hungry people," says Chris, and so the talk goes.

Many of these children have lost their homes or some of their family in the war. Most of them are usually cold and hungry. But a little thing like a cup of soup or a white roll, or a hanky tucked in the pocket of a suit by someone in America can bring great joy.

Often the children try to say thank you in some way or other. A ten-year-old girl of the Jakob Krimm School of Kassell writes: "I thank you for all which you have sent us, the beautiful white rolls and the thick warm soup. When we are gathered all together in the classroom and each one has his soup and roll, we say grace and think of Jesus and of you . . . ."

Some little German school children made a beautiful thank-you gift, a game of picture lotto, very carefully drawn and painted. This becomes all the nicer when you think of how these children

COMMUNITY

SILENT NIGHT HOLY NIGHT ALL IS CALM ALL IS BRIGHT
— 12 —
Carper

December

When the first snow falls quietly
on house and hill,
And the long, long night comes early,
starlit and still,
I almost hear the camels going by
in the light of the moon,
And as sleep tiptoes in, I listen,
listen, till
I dream I hear the Mother Mary croon
her little Son a lullaby,
And then
I know that Christmas time is
coming soon.

have almost no toys themselves and how they used their few precious colors and board to make it.

And this is how giving and Thanksgiving go side by side, nearly always.

If you want to know how you can help make children like these happy with clothes, or toys, or food, write to Mrs. Ernest Lehman, Mennonite Central Committee, Akron, Pennsylvania.

In the last YOUNG COMMUNITY there was a picture of Margaret Palmer and her butterflies and moths. Here is her letter about them. The picture was made from a drawing she sent.

MY BUTTERFLIES AND MOTHS: My Aunt Mary had some pretty butterflies which she had raised from tiny caterpillars, so I thought I would like to do that too.

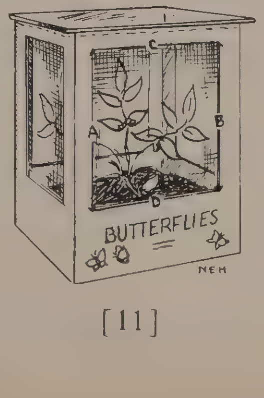
When I found caterpillars I kept them until they made cocoons. I fed them the same leaves that I found them on. The caterpillars are very pretty, some of them green and black and yellow, some orange, some other colors. It is interesting to see what kind of butterflies they make.

My mother helped me make a cage for them. We cut the sides out of a pasteboard box and sewed screen around it. We lined the bottom with roofing and put some dirt in the bottom for the ones that wanted to go in it.

The cocoons look like they are dead. But when the pretty moths come out it makes you think of the resurrection.

* * *

This winter would be a good time to make your cage, before the young caterpillars hatch or the moths and butterflies first spread their wings. Find a firm pasteboard box about one foot wide and 1½ feet high. Then cut along each edge on the four sides of the box, starting one inch from the open end and stopping at about 6 to 8 inches from the bottom end. (See A and B.) Then cut across the box between the ends of these lines. (See C and D.) **[See page 29]**



REGARDING INCOME TAX

-- by Samuel A. Wenger

Most of the type who comprise our Mennonite communities are accustomed to think of the Federal income tax as one of the immediate results of a war. They recall that they were obligated to make income tax reports and to make income tax payments, in many occasions in fairly sizable amounts, during World War I and World War II. It is evident, however, that the end of the last war is not going to be the end of income tax reports and payments. The spending by the political groups in power in Washington during the past fourteen years has placed upon our country a debt so colossal that taxation comparable to wartime taxation is certain to continue for several generations to come. In addition to Federal income taxation, we will find an increasing use of this method of taxation by states for raising money for state functions, particularly for financing public education.

The average person, as a consequence, needs to familiarize himself with a few elementary facts about income tax and to acquire some facility in preparing income tax reports.

Keep Accurate Records

First and most important of all is the keeping of adequate records and accounts. As a matter of fact, the keeping of them is a requirement of the income tax law and the failure to do so subjects the individual to serious penalties. In passing let it be said also that the keeping of financial records and reports is something which the average person should do, regardless of income tax. The common complaint is that the individual does not have time to keep such records. Actually the time required is fairly small and incidental when compared to the ordinary activities of daily life; and the advantages in the way of acquainting the individual with his income and expenditures is very sizable. A successful individual once told the writer that he made the most money with a good sharp pencil. The keeping of records by a farmer, for example, should be, and in many cases is, a joint enterprise between the husband and wife and occasionally the older children.

Nothing elaborate needs to be done by anyone in the way of keeping records. It is important, however, that they be kept with a view to the requirements of income tax reports. There are, for example, some farm record systems which do not fit into the income tax reports and which, consequently, will not be particularly useful when the individual begins to work out his income tax return. It is a good practice for a person to have several blank copies of income tax returns available for examination so that he can see to it that his records are so made that, when totaled, the information can be transferred directly from his records to the return. Most farmers are now familiar with the fact that farm returns are made on Form 1040F, a form which can be procured from any revenue office. There is nothing elaborate or formidable about the records which ought to be kept for income tax purposes. All that is required is a listing and tabulating of income items and expense items in accordance with the classifications given on the income tax reports. Certainly there is no requirement that the individual be trained in formal bookkeeping and accounting to do this sort of thing.

Who Must File?

The answer is that anyone who has a gross income in excess of $500 must file a report even if his exemptions are high enough to preclude his paying any tax. From a legal standpoint it is always better to file in a doubtful case, for the law has specified penalties for failure to do so. Until the individual familiarizes himself with the filling in of forms, it is advisable to have some help; and even when the individual has sufficiently familiarized himself with making the return, it is well to have the return checked, particularly if the tax is in any way a sizable one. There are at present Federal revenue offices available in most communities, and the clerks who serve in these offices are generally competent individuals who render service to the public without making any charge for it.

One unfortunate aspect of income taxation during the past several years has been that the law is changed each year. Increasingly it is hoped that the procedure for filing returns will be so standardized that after an individual has learned how to correctly fill out a report he can do so, year after year, with full assurance that he is doing it correctly.

To Be Remembered

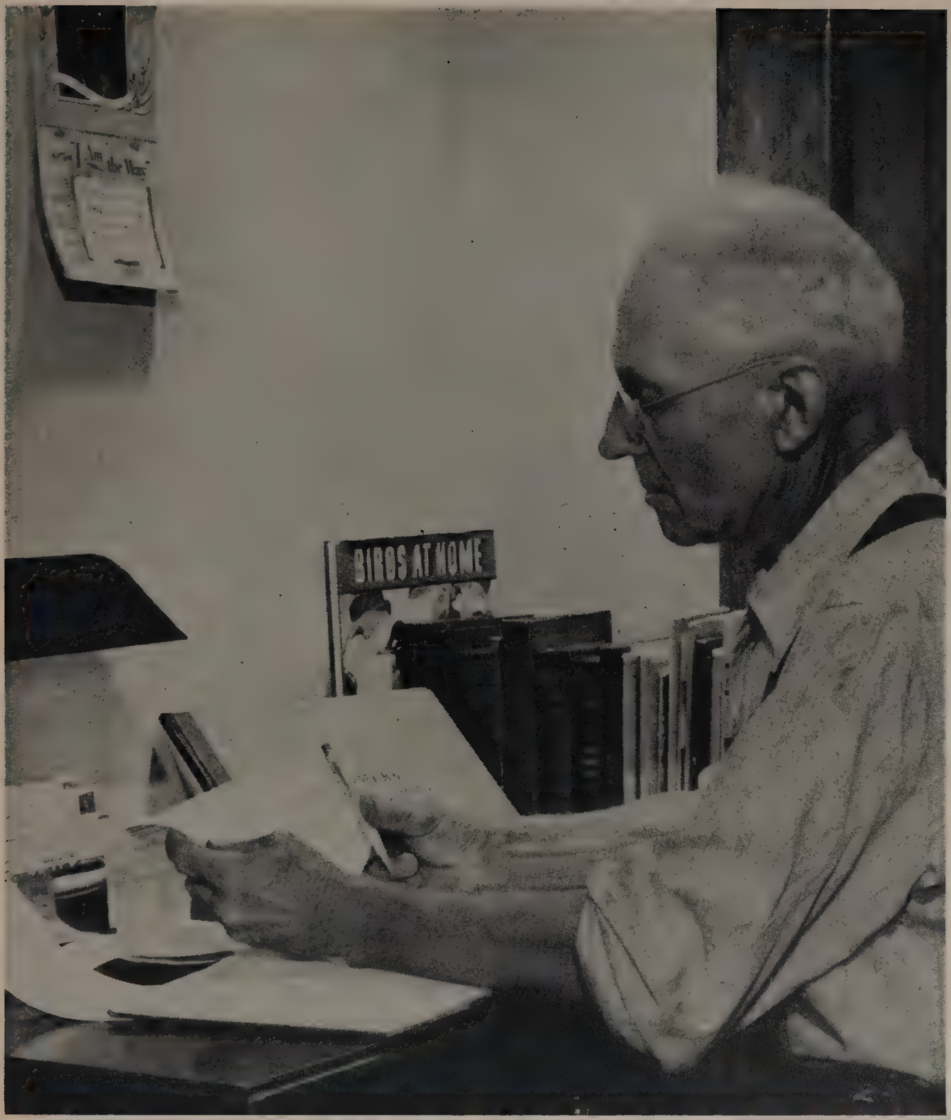
In a brief article of this type only a few generalizations can be made. The following items are suggested as things which everybody should know.

First: Only income is taxable. Money which is inherited, or received by way of gift is not taxable and need not be reported. Excluded, too, are certain government pensions, social security benefits and certain sickness and injury benefits.

Second: The Federal income tax at present allows an exemption of $500 for each man, wife and dependent. The limitation that children must be under eighteen to be counted for an exemption no longer applies; the rule now is that any child who is dependent can be counted in the exemptions. The income tax act includes also among the exemptions other "close relatives" as specified therein. Adopted children are included; but under the present act, foster children, who may actually be dependent, cannot be included in the exemptions.

Third: The income includes not only so-called earned income but also income from investments such as interest and dividends. At the present time practically all interest on government bonds is taxable, the exception being that certain government bonds issued prior to March 1, 1941 were tax-exempt. There is a tendency by individuals to confuse the income tax liability on income of this type with personal property taxation which operates in certain states. Many of these state tax acts exempt certain types of income, such as income from savings accounts in banks; but there is no such exclusion in the Federal Income Tax Act.

Fourth: When property is owned and used for income-pro-



IT BEGINS BY KEEPING RECORDS

Income tax need not be involved or difficult if income items and expense items are listed in accordance with the classifications on the tax forms. Well-kept records are the best way to avoid paying more tax than the law requires. Until such a time as income tax laws are standardized and constant, it is necessary to keep informed on tax laws from one year to the next.

Above is Hervey Schnell, of Orrville, Ohio, with his records and forms.

ducing purposes, as is the case in farming, then the matter of depreciation requires special treatment. Most farmers have difficulty in distinguishing between items which can be charged off as a business expense and which, as such, are wholly deductable against income, and capital investments, which must be placed in the depreciation schedule of the return. It is equally difficult in many cases to distinguish between repairs, which are wholly deductable as a business expense, and capital improvements which must be included in the depreciation schedule. It is difficult to make generalizations on these items, and in case the taxpayer is in doubt someone competent should be consulted about them. It is the writer's observation that the failure to properly handle depreciation schedules has generally resulted in the taxpayer paying more income tax then he would if the matter were properly handled and the taxpayer were properly advised.

Fifth: The sale of real estate and business items, such as farm equipment and livestock, are matters which need to be properly considered in making an income tax report and which, in general, are sources of confusion and difficulty. In the same category comes the matter of the sale of stocks and bonds. Anyone who has these things to concern himself with in an income tax report should not attempt to work out the matter himself unless he has been specially trained to do so. Even simple rules, such as six-month rules to determine whether one-half the profit or the whole profit is taxable, are sometimes difficult to apply, and if improperly applied they result in very serious errors in the calculation of the tax.

Sixth: Business transactions of any size should be carried through only after the income tax implications are properly studied and evaluated. For example, it may make a large difference in the amount of income tax which the farmer pays as to whether he sells his potatoes on December 27, 1947 or January 3, 1948.

Seventh: There are a dozen or more states which have so-called community property laws. If a married man has taxable income in excess of two thousand dollars, he will file one return for half the joint income and his wife will file a separate return for the other half. In such cases the actual amount of tax paid will be less, because the rate of payment is in a lower bracket of the income tax rate table.

One should always bear in mind that the failure to file an income tax report when required is a criminal offense which is punishable with very severe penalties. The making of a false return, that is, not including all income or making fictitious expense entries, is equally punishable.

But the threat of punishment is not the reason a Christian should pay his income tax or any other tax. The real basis for doing so is found in the teaching of Jesus when He admonished His hearers, "Then render unto Caesar the things that are Caesar's and unto God the things that are God's" (Luke 20:25 R.V.).

THE SMALL INDUSTRY MEETS A NEED

The J. C. Hallman Manufacturing Company, of Waterloo, Ontario, manufactures electric fence controllers, livestock prodders, tractor steering-wheel spinners, and other small farm tools. A general-purpose jack has become one of the company's chief products. Twenty-eight people are employed and the business is ten years old.

INDUSTRIES FOR SMALL TOWNS

by

Arthur E. Morgan

There is an old poem about a parson who, on buying a horse, inquired very carefully as to its condition and its habits. As he began to drive the horse on his round of visits, he was embarrassed to find that it persisted in stopping at every barroom in the parish. Next time he bought a horse, he said, he would inquire about the habits of its master.

The "booster club" of a certain thriving, self-respecting town of five thousand went after a new industry. After locating the kind of industry wanted and making sure that it was adequately financed, the town gave it a tract of land, a bonus of $10,000 and certain tax exemptions. The "booster club" had, however, failed to become acquainted with the habits of the managers.

This town had a long record of good working conditions, good labor relations, good race relations and a high class, self-respecting population. The managers of the new industry had no interest in these standards. They brought in a poor class of labor from the slums of southern cities, paid low wages and housed their employees badly. For the first time in fifty years the town found itself with acute social problems and relief problems. Its own citizens drove twenty miles to another city to work, rather than be employed by this new firm. The people of the community probably would now be willing to pay the company another $10,000 if it would leave town.

What Kind of Town Do You Want?

A widespread process of decentralization is underway in America, and it probably will greatly increase, especially if the prospect of atomic warfare is not eliminated. Many a small community will have opportunity to get an industry which wants to move from a city. Small town industries are desirable, but a community should be as careful about inviting in an industry as an intelligent businessman would be about taking on a lifetime partner. Especially should it be careful about inviting branch plants of large corporations, for then the community may become a town of a big business which has little or no interest in local welfare.

Making a town bigger does not necessarily make it better. A good town of one thousand people may be a far better place to live than a poor town of two thousand or five thousand; and a good town of five thousand people may be a far better place than a poor town of ten or twenty thousand. Increase in size may bring more employment, better wages, more varied opportunities for work and play and friends, and income to support more community interests; but increase in size may also bring excessive competition, more people seeking employment, more labor, school, police and health problems, and higher taxes. The constant aim should be, not to have a bigger town, but to have a better town. Sometimes that will mean a bigger town, sometimes not. The American passion for growing bigger may add to the profits of real estate dealers, but does not necessarily improve the quality of living.

Aims for New Industries

First, there should be an effort to meet all the needs of the community which can feasibly be supplied by a town of the size under consideration. Quite commonly a community has too many businesses of some kinds and not enough of other kinds. There may be too many food stores and filling stations, but no bakery or laundry or local accounting service. Even small towns of one or two thousand may be able to support a small bakery of good quality and a small laundry using modern, small-scale equipment. A daily or weekly auction service may serve the trade area within a distance of ten or fifteen miles. A man or firm to keep accounts for small businesses may keep busy the year round. A business of spraying small orchards or single fruit trees, trimming trees, fertilizing and plowing gardens and the like, may keep several men busy the year round and be a great convenience to the community. Even where a town has all the stores, filling stations, barber shops, repair shops, welding shops and carpenter shops it needs, there may be opportunity for supplying numerous other local services which will make the town a better place in which to live.

Second, there are many opportunities for regional services—businesses which could not be supported by a single small community, but which might succeed if they served several small towns and the surrounding territory. A business which would require a town of ten or twenty thousand to support it may thrive in a town of five hundred or a thousand population if it comes to be the recognized source of supply for several towns. There are large hardware stores and furniture stores located in very small villages and at country crossroads. They did not suddenly become large, but grew gradually as the proprietor used his imagination and industry in meeting varied needs. The auction businesses, accounting businesses and care of orchards and shade trees mentioned above may thrive in very small towns if they serve several adjoining communities. One of the most successful millinery stores in Ohio is in a town of five hundred people. It has come to be known over a wide area for its excellent service. Hospitals, dental services, rest homes, trucking services and a wide variety of other businesses may be developed to serve groups of small communities.

For the Sake of Youth

Third, as another approach to the problem of small community business, it is desirable for some persons or organizations to become acquainted with every young person growing up in the community to help each one to discover how he or she can best work out an interesting and profitable career in the community. One of the chief reasons why young people leave small communities is that there is no interesting and profitable way to make a living at home. Any young person who has the desire and ability to go into business for himself or herself should be helped to do so, not by starting another food store or filling station if there are already too many, but by performing some service or supplying some product the community needs but does not have locally, or by supplying a wider market. The needs and opportunities of modern life are so extremely varied that almost any kind of ability can find productive use, usually near home, if it is associated with well-balanced personality and good judgment.

Every community should have one or more organizations to help its young people to work out their vocational problems. If a young man or woman can find the fulfillment of life at home, then that young strength will be added to the community life, making it more vigorous and more interesting. Sometimes financial help or counsel can be given in buying a piece of land, or in setting up a carpenter shop, or in getting special training to be used at home, or in any one of many ways. A community which works out ways by which its young people can have profitable and interesting careers near home will be building a solid future for itself and for its citizens.

Let us hope the time will come when help for the boys and girls of a community to become established in their life work will be as well developed as are high school facilities. It is not necessary to wait for government action. A single person, school principal, businessman, pastor or banker may undertake such help to the young people of the community. A counseling committee may be made up from the members of churches, service clubs and other organizations. Reasonable financial assistance, with suitable supervision and assistance, should be available to every young person in the community who deserves it.

Fourth, the local resources of the community should be studied to discover how they can be developed to serve as the basis of new industries. This requires imagination and experience. Recently the writer visited a small western town where for a year about twenty-five of the citizens had been meeting each month to study their local problems and possibilities. They had decided that the small amount of remaining timber of the community should not be sold as rough lumber, but should be made into millwork and other finished goods. A plant was being set up by one of the citizens for that purpose. Opportunities were being developed for vacationers and sportsmen, and other business projects were emerging. A large proportion of our small communities have local resources which can be developed profitably.

Fifth, there are hundreds of possible small industries which can have a wide market, but which can be located almost anywhere in America. A short article like this cannot undertake to describe them. Every community needs some industry to bring in outside money to balance the purchase made from outside. In many small communities, all such outside income must come from selling farm products. A community generally can have a higher standard of living if other sources of income share with farming the support of the community.

To Keep in Mind

It is customary for small and large towns to go out looking for industries to bring to their communities. Often it is much better to start in a small way at home, using home talent. Recently we visited a small town where, several years before, a man had begun to make ironing boards in a carpenter shop. Little by little, other products were added. Last year the net profit for that little business was $65,000. The home-developed and home-owned small business which develops gradually and which keeps its ownership at home may be a better basis for community prosperity than an imported business.

Many such small undertakings fail to succeed or to grow because the owners or managers do not study business in general or their own business in particular. Business is like surgery or law or engineering in that it represents a vast amount of slowly accumulated experience and wisdom. No individual can have all that experience or discover that wisdom by himself. Either in school or by self-directed study one must become acquainted with that accumulated information, judgment and experience, or he will remain an unbusinesslike person, with small chance for substantial success. While one is learning his business firsthand, he should also be reading, studying, visiting other businessmen, using expert counsel and advice, attending conferences, and every way possible making himself a trained and educated businessman.

Then, while one is becoming a businessman, he should also be growing into an all-round, well-balanced citizen. To narrow one's whole attention to his business is one of the greatest evils of American life. Never let your epitaph be: "Born a man, died a grocer," or born a man and died a manufacturer or a teacher or a preacher or a lawyer. First of all, be a man or woman and a citizen, with general community, national and world interests.

How Can It Be Done?

But where can one find the time for all this? Answers to that question are a large part of the art of living. One must learn what is important and what is unimportant. Going to the show "which no one can afford to miss," reading the best seller which sells well because it requires no thinking, keeping up with the baseball scores, attending the weekly bridge party—many such routine activities do not add to one's caliber as a businessman or as a citizen. The art of using the time one has for those things which count toward a full life, both for the individual and for his community, or toward business competence and usefulness is developed slowly, and only by constant effort. It is people who are willing to make that effort who emerge successful in business.

EDITORIAL

The cover scene is a hundred-year-old mill on the banks of the Pequea Creek, near Willow Street, Pennsylvania.

Do You Have A Recipe to Share?

For some years the women of the Mennonite Church have expressed interest in a cookbook which would contain many of the old favorite recipes handed down by our mothers and grandmothers. Mary Emma Showalter, instructor of home economics at Eastern Mennonite College, is undertaking the task of collecting such recipes and standardizing them. Her work will look toward the publication, possibly in collaboration with others, of a cookbook. She has already contacted by letter most of the Mennonite communities in the United States and Canada. Someone has been assigned the task of canvassing the community. Those who are not reached by personal visits will please send by December 1 their favorite recipes to Mary Emma Showalter, 2450 Parkview Avenue, Knoxville, Tennessee. Every type of recipe, including meat and vegetable dishes, desserts, salads, soups, pickles, and breads is welcomed. Should you have a favorite recipe, send it, even though it may not be old. Send your name and address along with the recipes, so that you may receive recognition for them.

HELP IS STILL NEEDED

Serious needs continue in the relief fields of the various countries. Firsthand reports from many relief workers in Europe, India, China, and the Philippines show that food, clothing and medicine are still in great demand. In the cold of the coming winter millions of men, women, and children will know what it is to starve. Is not failure to give as great a wrong as taking food from those who need it?

Relief committees report a decrease in recent months in clothing and food contributions. Clothing contributions, for example, declined to nearly half in the first six months of 1947 in comparison to the first six months of 1946. Community relief projects, it is hoped, will continue as long as the need exists. The picture opposite is a scene in the relief depot at Kitchener, Ontario, where Merlin Shantz, director of the depot is pasting labels on Food-for-Relief boxes.

The Community Association Meets

From the beginning it was the intention of the publishers of THE MENNONITE COMMUNITY that this periodical should be a paper of the people, by the people, and for the people. So any meeting of the Mennonite Community Association should be a gathering where people can say what kind of a paper they would like to see. Such a meeting was held by the Association, on the General Conference grounds at Wooster, Ohio, on August 26. Besides the twenty-six Association members present there were perhaps three or four hundred more interested persons present.

The session was presided over by Paul Erb, president of the Association. Clayton Keener spoke on *Building the Christian Community Today*. He referred to the foundation, the materials, and the superstructure. Communities should be beautiful, they should be stable and known as examples of mutual aid and burden-bearing. Mennonite communities, he urged, would do well to have their own processing plants and co-operative undertakings in many instances. Communities need wholesome social life and strong educational programs as well as recreational activities. Above all, he told us, they must be spiritual, church- and home-centered.

In the next part of the meeting the editor gave a talk on *A Periodical for the Promotion of the Community* and outlined the purposes of such a paper. H. Ralph Hernley traced the growth of THE MENNONITE COMMUNITY to its present circulation of over 4,000 and pointed to the need for 2,500 subscriptions and 2,500 renewals in the next year.

An open discussion period was led by Guy F. Hershberger. He first sketched the background of the paper and then asked for suggestions from the audience about improving the periodical. The sponsoring of good literature was proposed by one person; another would welcome practical articles on poultry raising. A third wanted to see articles that stress the community's obligation to its public schools. A question-and-answer page was suggested. There were several expressions to the effect that good quality paper, substantial articles and pictures were favored by many readers. A monthly appearance was also proposed. S. F. Coffman, one of the early promoters of the paper, expressed the hope that the periodical would reflect the unique background of Mennonite life and that its pages would enrich the daily living of its readers.

A. J. Metzler, treasurer of the Association, presented a financial report.

Election of officers resulted as follows: President, Paul Erb; Vice-President, John L. Yoder; Secretary, Guy F. Hershberger; Treasurer, H. Ralph Hernley. Other Board members are Ivan Miller, Clayton L. Keener, and A. J. Metzler.

One of the important outcomes of the Board meeting that followed was the decision that beginning in January, 1948, THE MENNONITE COMMUNITY would become a monthly periodical. This is to be done without any increase in the present subscription price and without any decrease in the quality of paper or pictures.

There was also need shown for more people to join the Association and so underwrite the paper's becoming a monthly.

It was fitting that the Association should meet just preceding a General Conference of the Church that saw launched many new undertakings which will need the undergirding of strong communities if they are to succeed.

⇨

USE NO HOOKS
GLASS
HANDLE WITH CARE
FOOD FOR RELIEF
FOOD FOR RELIEF
In the Name of Christ
CONTENTS VEGETABLES
NET WEIGHT LBS
Mennonite Central Committee

A CO-OPERATIVE IN THE MAD RIVER VALLEY

by Joseph S. Plank

When we think of a co-operative we think of a group of individuals working together for a common end. If any individual joins a co-operative merely to be a member, and expects the other members to carry on, the organization is better off without him. To have a successful co-operative each member must be willing to take his share of the responsibilities and think in the same channel with fellow members.

Before We Organized

Before any co-operative can organize, there needs to be a reason for doing so. We definitely feel that "The Mad River Milk Producers, Inc.," of West Liberty, Ohio, had several very good reasons for organizing. We have frequently been asked, Why did you organize a co-operative? We will answer the question by giving three main reasons. First, to derive more profit from our milk. Second, to sell our product at a higher price. A small group can bargain to a better advantage than a lone individual. Third, we can have our product marketed in a more satisfactory manner.

Someone may ask, What do you mean by "a more satisfactory manner"? We produce milk—a quality product and a vital product. In order for it to reach market as a quality product, transportation equipment must be adequate and the men in charge must be reliable. As I have stated, we produce a quality product. Why allow it to deteriorate between the farm and market?

If a commercial trucker can operate a truck at a profit, transporting our product, then cannot we as a group operate our own truck at a saving and keep the profit within the organization? No doubt that was one of the largest factors in forming this organization. We felt we were being charged too high a price for the transportation of our product. Also the type of equipment used and the handling of transportation were far from being the most desirable. If we owned our equipment and picked our employees, we were at fault if our product did not reach market in a satisfactory manner.

Another question has been asked: Whose suggestion was it to organize? It was the idea of several men. After much consideration and thought, a meeting was arranged for a group of men all having interest in the problem. The group was twelve in number, representing fifteen farms. With a group of picked men it was not too difficult to proceed toward the organization.

This was in the summer of 1942 when milk prices were not as high as they had been during the preceding several years. In our first meeting one of the men remarked, "If we can only save five cents per hundred pounds per year, there would be $120.00 extra profit."

Only after much discussion did we proceed with the task of organizing. With the services of a very competent gentleman from the department of agriculture of the Ohio State University, the task of organizing was soon completed.

Getting Under Way

We are organized under the Co-operative State Law of Ohio, as a non-profit organization. We have a board of directors, which consists of five members elected by the members of the Association. The directors organize within their body and elect a president, vice-president, secretary-treasurer, and general manager. The organization meeting is held the third week in January of each year. If a meeting is necessary at any other time of the year, it can be called by either the president or the secretary.

Any organization needs finances, and especially did we need money. We were going to transport milk, and we needed a truck. In order to obtain enough money to make initial payment on the purchase of a truck each member was assessed one dollar per hundred for the amount of milk sold during the preceding pay period. The remainder of the money needed to finance the association was borrowed from the local bank.

The time was swiftly passing; it was the latter part of October before we were ready to operate. As we think back, it was with a sort of thrill that we saw the truck coming to get the milk for the first time. During the war we experienced much difficulty in getting coupons for gasoline. After almost a year we convinced officials that our need was genuine. It has often occurred to us that if we had been willing to take "no" for an answer, many times our little co-operative would have passed out of the picture, as many others have done.

As time went on, the volume of milk increased, and other farmers wanted to join. We soon outgrew the capacity of the truck. On July 1, 1945, we put the second truck into operation. As the country was still at war, and trucks were scarce, we were not allowed a priority for the purchase of a new truck, so we did next best which was to purchase a used one.

We replaced all our original equipment with new equipment during August and October of 1946. And again, in June of 1947, we replaced one of those trucks with a larger one. We now have two cab-over-engine trucks. We prefer this type because the wheel base is not long, and the truck body is large enough. The shorter the wheel base the more convenient to turn in the average barn lot. Each truck has a fifteen-foot insulated body and a maximum capacity of 150 cans each. We try to maintain a daily average of about 16,000 pounds.

We Prefer a Small Membership

When we organized, there were twelve members, representing fifteen farms. At present there are eighteen members, representing twenty-two farms. We also haul milk for ten nonmembers, making a total of thirty-two farms. At present the average daily shipment is almost six hundred pounds per farm.

A non-member receives the same benefits from the association that a member does. His hauling charge is the same as the member's and if he has any complaints we try to satisfy him just the same. What then are the advantages of being a member? A non-member does not have a vote, while a member has a vote in any business brought before the group. A non-member has no part in bargaining for the sale of his milk, while a member helps determine where his milk shall be sold and what the price shall be. A non-member puts his milk on the truck believing the association has something worth while to offer, and if it is good for them, it is also good for him.

We have had numerous requests for membership though we feel we are large enough at present. We are confident that a lot of advantages are derived from a small co-operative, and a lot of problems might develop in a large one. Two truckloads of milk are easier to find a market for than three or four would be. Eighteen men are easier to keep satisfied than thirty-six would be.

We contract our milk for a year at a time. Each shipper is charged a hauling fee. Our fee is only large enough to take care of the operating expenses, plus a small depreciation fund, so that we will have a reserve to take care of replacements when the time comes. All indebtedness has been paid, and we do not need a large reserve.

We employ men to drive the trucks. Our present employees have been with us over two years. We pay a good wage per week, with two days off each month with pay, or if they choose to work they receive time and a half-time for those two days. In order to have a successful co-operative, not only do the members need to be satisfied, but the employees as well.

The Place of the Small Co-operative

There is a place for a small co-operative in every community. It need not be of the same nature as this one, but there can be one of some kind. We would not care to operate a large co-operative, and we do not think that ours is one hundred per cent perfect, but we hope to keep improving it as time goes on.

On review, we feel that as a group we can sell our product to a better advantage, as a group we can transport our product to market for less, as a group we have created a better market for our neighbors, friends, and ourselves.

We are only stewards entrusted with the Lord's goods. Shall we be as the one with the five talents or as the one with the one talent?

A FARM IN THE FERTILE MAD RIVER VALLEY

One of the co-operating farms of the West Liberty, Ohio community is that of John L. Yoder, owner of registered Holstein cattle and active member of the community's business and school affairs. The picture below was taken in mid-July and shows one of the numerous grainfields in this community, which is situated in both Champaign and Logan counties. West Liberty has a population of 1200 and has numerous businesses, including a hatchery and an alfalfa meal plant.

DOCTOR NEFF AND
A YOUNG PATIENT

Your Child and the Doctor

by Dr. Charles A. Neff

How does your Johnnie feel about his doctor? Does he react favorably to the suggestion of going to see the doctor? Is he eager to see a tried and true friend, or is he terrified at the thought of an ogre in a white coat, carrying a hypodermic needle, perpetually seeking out little boys and girls?

Some youngsters have had hospital experiences of an unpleasant nature; others have had thoughtlessly gruff doctors—and this, of course, is not your fault. But all too many children derive their fear from poorly managed relations with their doctor, caused by thoughtless or overly anxious parents. For example: here comes Susie for her diphtheria and whooping cough shot, at the age of four years. In the first place, this should have been started when she was six months old at an age when she would not have blamed her friend, the doctor, for this discomfort. But Susie was such a cute baby that mother couldn't bear to hear her cry even if it meant she might have to die a strangling death from either diphtheria or whooping cough.

As Susie comes to the office she is "comforted" by her mother's repeated "It won't hurt a bit! It won't hurt a bit!" Susie, knowing her mother, as most four-year-olds do, knows first of all that something important is afoot; second, that it's going to hurt; and third, that she is going to rebel, in any way possible, every advance that the doctor might make. They enter the office. The doctor may even succeed in gaining Susie's confidence. He may have her laughing during the examination; but then, the "needle"! Mother, hovering around crying, "Look over here, honey, and it won't hurt. Look over here! Look here! LOOK HERE!" Then comes the pain, slight enough, but magnified a hundredfold by the tension mother has helped to create. Then comes mother saying, "There, there, Mother won't let that nasty old doctor hurt Susie again." That is another plain old-fashioned falsehood, and Susie will remember it when the next month rolls around, the time for another inoculation.

Contrast Susie's case with that of little Johnnie. Johnnie had all his "needles" before he was a year old. Since that time his visits to the doctor have been mostly fun. He remembers the lollipop the doctor gave him, the candy cane at Christmas. He remembers, when he had that awful hoarseness and cough one night, how the doctor came and gave him medicine to make him well. He knows the doctor's dog when he sees him, and his car as it passes on the street. True, this time he's coming to him with a jagged cut on his leg, "but the doctor will fix it." And so he did! Mother told him it would hurt a little, but that was necessary to make it well; and the doctor didn't "let him down." He told him the local anesthetic would hurt a bit, but then said, "Ouch!" real loud, before Johnnie had a chance, and it made Johnnie laugh. Before Johnnie knew it, the doctor said, "All done, Johnnie." His leg was fixed and he was headed for home with a lollipop in his pocket and the ice cream cone from mother in his hand.

So here you have it. Which is your child? Susie or Johnnie? Have you haunted your child with fears or instilled him with confidence? Have you lowered yourself in his eyes by uttering silly falsehoods because you are afraid to tell the truth, or have you won his confidence by giving him the proper start and always being truthful?

Your doctor wants to be a friend to your baby. This may mean all the difference between a good diagnosis and a poor one, or even between life and death. Do your best to cement a friendship between your child and your doctor by:

early regular visits,
absolute truthfulness,
careful, confident preparation,
thoughtful control of your own feelings,
and care in not using the doctor as a disciplinary threat.

Your child needs your doctor as a friend.

SHARING GOOD BOOKS

by Reba K. Shank

Did you ever read a good book and wish you could share it with all your friends? Christian Readers Service grew out of such a desire. It seemed almost a pity to buy a good book, read it, and then put it on the shelf for the rest of its life with maybe an occasional look inside. Well-filled bookshelves are ornamental in a home, but books could serve a much more useful purpose by being read by many and influencing their lives for good.

More books are being published and read than ever before, and many clubs have sprung up, with appealing ways to speed these books into the hands of the public. In their desire for books to read and a way to secure them at bargain price many people have tried book clubs. Along with a few good books they have received a lot that are often inferior, to say the least.

In Christian Readers Service we feel we have something more practical and economical to offer the people in our Mennonite communities than any of the popular clubs, and we believe that the type of books offered is superior.

Four definite aims were set forth in establishing the Service.

First Aim: To aid those who desire to read more but do not have the means to buy many books. Many people no doubt would read a lot more good literature if it were available. They may not have access to a Sunday-school library or have read all the books it offers. And they don't have the money to buy them. Books are expensive!

In C.R.S. we have tried to formulate a plan whereby anyone can secure a good book to read every month at a minimum cost. For $4.75 a year members are loaned a book each month to read and enjoy. A free gift book is also given each member to add to their personal library. On joining, each member chooses from 120 books the twelve books he wants to read. Each year new books are added so that number will continue to grow.

Anyone buying twelve such books would find that they would cost him around $25.00. The average yearly dues of regular book clubs for twelve books are around $20.00, with four gift books. For that sum in C.R.S. you can have 48 books to read and receive four gift books also.

Groups of books are also loaned to Sunday-school libraries for several months at a reduced price.

Second Aim: To provide books easily for those who have the means but neglect to buy the books. A lot of people in our communities could afford books, but it takes time and effort to look up good books and buy them. If a worth-while book came to their door each month via the mailman, they would no doubt find time to read it and be glad they did.

Third Aim: To interest those who have never read much but would profit by it if they did. Some people have never discovered what awaits them in the book world. We hope this Service may be the means of "opening" some good books for them.

Fourth Aim: To circulate books that will build Christian character and broaden the intellect. We have endeavored to provide a wide variety of worth-while books in the Service. A well-balanced diet is as necessary for our mind food as for our body food. Most of the books are of a religious nature.

There are biographies of missionaries and other men and women of God, books on practical Christian living, prophetical studies, church histories, autobiographies, novels based on the lives of Bible characters, devotional reading, books of poems, Christian fiction, Christian home and child-training books, true life stories, books on many phases of missionary work around the world, and expository books.

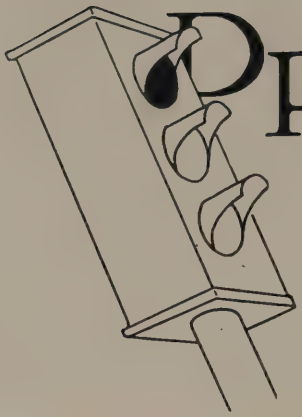
There are some books of an educational and recreational nature too. These could be classed under travel, history, farming, nature, biographies, health, poems, historical novels, and home-life stories.

The new books to be added each year are chosen in several ways. Most of the books reviewed in our church papers are included. Competent librarians kindly recommend books each year. The Service members are privileged to send in recommendations. The C.R.S. is always looking for good, new books. In the front of many of the books will be found a review or notes pointing out to the readers the weaknesses and errors of the book. If the books are read with these points in mind, they will no doubt bring help and blessing to the readers.

C.R.S. has now completed nearly two years of service. We would like to share with you the testimony of some of the readers.

"The Service has proved a blessing to us. We have read books that I'm sure we wouldn't have otherwise."

[Continued on page 29]



PREVENT ACCIDENTS

ACCIDENTS DO NOT JUST "HAPPEN" THEY ARE CAUSED!

The smell of ether and medicine hangs heavily in the air. . . . Nurses flit lightly from room to room. . . . An anxious family in the hospital corridor awaits the word of the white-coated doctor as he steps slowly from the emergency room. "I am sorry to tell you that John's injuries are so serious that he stands only one chance in three to recover."

John's will probably be one of the 15,000 fatal accidents that occur each year in rural communities. The number of farm people killed in accidents in America's first two years of participation in World War II equaled the number of fighting men reported killed in the war itself during the same period. And deaths from farm accidents total more than those of any other of the five major industries.

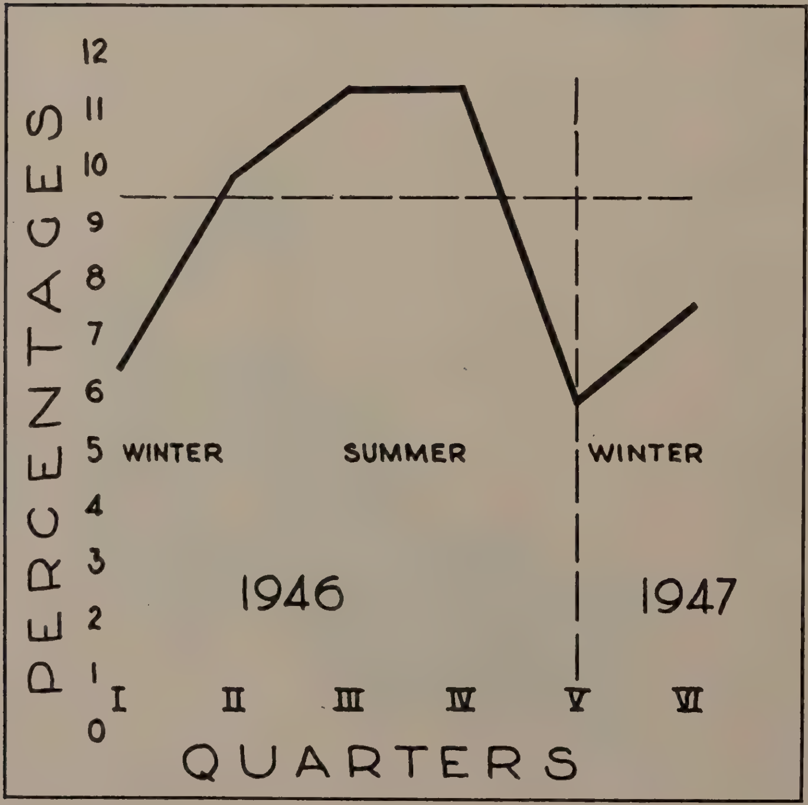
A major portion of the country's wheat crop, it is estimated, could be produced in the man-days lost through farm accidents.

The automobile is the greatest single cause of accidental deaths among farm families. Figures show that the young, those between ten and nineteen, bear the greatest toll in accidents. According to an anaylsis by the Department of Agriculture the most serious causes of fatal accidents are:

Automobiles
Firearms
Burns
Drowning
Livestock
Falls
Trucks
Trains
Falling trees, logs
Lightning

Spring and summer seasons bring the greatest number of fatalities. In a three-month period it was found that one person on every twenty-eight farms sustained an injury that ranged from a fatal burn to a marked finger.

It is the opinion of the National Safety Council that the great majority of these accidents can be prevented. Carelessness still is the greatest cause. **Accidents do not just happen; they are caused.**



THE ACCIDENTAL DEATHS

For several years Ammon Kaufman, of Davidsville, Pa., has been observing the number of accidental deaths in the obituary notices of the **Gospel Herald**, the official organ of the Mennonite Church. Below are some of his findings.

1946

1st quarter	10	accidental deaths	out of	152	reported
2nd "	12	"	" " "	120	"
3rd "	14	"	" " "	121	"
4th "	12	"	" " "	103	"
	48			496	

1947

1st quarter	8	accidental deaths	out of	134	reported
2nd "	12	"	" " "	156	"

Thus it can be seen that accidental deaths among the readers of the **Herald** average close to nine or ten per cent of the total deaths. The above figures were submitted to the National Safety Council with the explanation that the deaths reported were for a church group that was about eighty per cent rural. A careful analysis was made by the Council's Statistical Division and in a letter replying, the opinion was expressed that the percentage of accidental deaths among Mennonites is "too high." Quoting from the letter:

[Continued on page 30]

INVITATION TO AN ACCIDENT

Don't wait for an accident to teach you the value of safety. It is dangerous to make machinery adjustments while a tractor is in motion.

DEATH NEVER TAKES A HOLIDAY

The automobile on the highway is the greatest single cause of accidental deaths. Speed too often is fatal. Driving today requires skill.

SHOULD COMMUNITIES HAVE LARGE OR SMALL FARMS?

AN OPINION BASED ON A GOVERNMENT REPORT CONCERNING TWO TYPICAL COMMUNITIES.

What happens in a community when the farms are large and owned by few people? Is such a community better or worse off as far as churches, schools, hospitals, stores, and businesses, are concerned? What seems to be the effect of a large-farm area or a small-farm area on such things as the well-being of people? For example, do crime and delinquency occur more often in one than the other? Which community (large-farm or small-farm) has the better homes?

These questions are important enough to deserve study and writing up. At least so it seemed to the Special Committee on Small Business in the United States Senate. Two California communities were selected in order to make this study. They are known as the Arvin and Dinuba communities, or the large-farm and small-farm community, respectively.

Similarities Between the Communities

First of all, it was found these two communities had much in common. Their soil is about equally good and can grow fruits and vegetables with good yield and quality. The climate of the two areas is about the same. As for markets, neither has any important advantage over the other. Transportation, when all things are considered, is about as advantageous for Arvin as it is for Dinuba.

Besides similar soil, crops, and markets it was also noted that the gross income of the two communities ran about the same. Furthermore, this gross income was earned by about the same number of people, since the populations of the two communities compare quite closely. While there are certain local differences, yet the two localities compare rather well, as the above indicates.

Differences Between the Two Communities

But a close study of these two communities shows important differences. First are such differences as these: Arvin has no paved streets or sidewalks; Dinuba has almost all its streets and sidewalks paved and electric lights on nearly every street. The houses in Dinuba (small-farm community) have more telephones, refrigerators, and running water than Arvin.

Is there any difference in the volume of business carried on in these two towns? According to Dunn and Bradstreet there is an important difference in the retail business of these two communities. Merchants in Dinuba do approximately four and one-third million dollars' worth of retail trade against two and one-half million dollars worth among Arvin merchants. The number of businesses in Dinuba is more than twice the number in Arvin, "showing that the small-farm population supports small businesses to a far greater extent."

The occupations of the two communities show important differences, too. Only twenty per cent of the people in Arvin are independent farm operators or owners of their own businesses. The other eighty per cent work for wages. In Dinuba fifty per cent of the gainfully employed have their own farm or business and the other fifty per cent work for wages. Because the community at Arvin has many people who secure their livelihood from wage labor, there is much less stability in this community. There are far more farmers, more business people in Dinuba than in Arvin.

"No one builds in Arvin for permanence," a merchant once complained. "The laborers don't expect to stay here, the farmers figure on making a killing, and the merchants won't invest any money in their stores because they want to make money and get out. That is why we don't have much of a community here."

Another man blamed the community conditions on the large amount of absentee farm ownership and operation. "People feel transient," says one woman, who also claims that Arvin is a poor place to raise children because all they have to do is "lounge around the pool halls."

Do These Conditions Affect the Churches?

Several ministers have expressed themselves that these community patterns of small-farm versus large-farm do affect their churches. An Arvin minister says: "There is practically no one who is interested in the welfare of the community. The church should take care of that, but it can't because its congregation is made up of transient people who do not have a stake in the community."

The study of these communities as reported by the United States Senate Committee on American Small Business is a thorough one. It can be secured free of charge by writing to this committee, c/o Senate Office Building, Washington, D.C. On at least six of its pages it refers to the Mennonite churches in the Dinuba community. According to the graph on page seventy-five, the proportion of Mennonites who own their farms is relatively high.

The report classes the Mennonites and Lutherans with some of the other congregations "which develop a strong in-group loyalty and are capable of satisfying completely the social outlets of a large proportion of their congregations. Included among these are many of the stabler small farmers, most of whom own their own land. Such people are usually by-passed by the dominant community pattern of pecuniary values, having their own special interests and spheres of activity."

	ARVIN (LARGE FARMS)	DINUBA (SMALL FARMS)
POPULATION	6,300	7,800
TRIBUTARY TRADE AREA (APPROX.)	70,000 ACRES	77,000 ACRES
BANKS	NONE	TWO
NEWSPAPERS	ONE	TWO (one vigorous, a real force in the community)
ALL BUSINESS ESTABLISHMENTS	60	156
SCHOOLS	ONE GRAMMAR SCHOOL (no high school)	Four grammar schools (one high school)
LOCAL GOVERNMENT	COUNTY ONLY	Incorporated, elects own local officials
SERVICE AND COMMERCIAL CLUBS	TWO	FIVE
FRATERNAL AND WOMEN'S CLUBS	NONE	SEVEN
VETERANS' ASSOCIATIONS	NONE	TWO
CHURCHES	SIX (only three are adequately housed)	Fourteen (mostly substantial and in good condition)
HOUSING	Very poor; houses badly crowded on small lots; very few brick or other permanent buildings	Modest but generally adequate; most houses on lots of 50x120 ft.; lawns, trees, etc.
YOUTH AND JUVENILE DELINQUENCY	Fairly serious, few recreational opportunities	Almost nonexistent; numerous recreational facilities

PICTOGRAPH CORPORATION FOR PUBLIC AFFAIRS COMMITTEE, INC

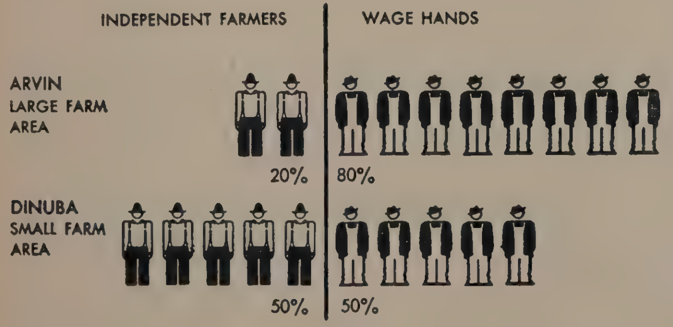
ABOVE

Differences between large and small farm communities are reflected in the business, school, church, and social life.

BELOW

A higher percentage of breadwinners in the small-farm community are independent farmers. In the large-farm community, wage hands outnumber independent farmers.

INDEPENDENT FARMERS AND WAGE HANDS

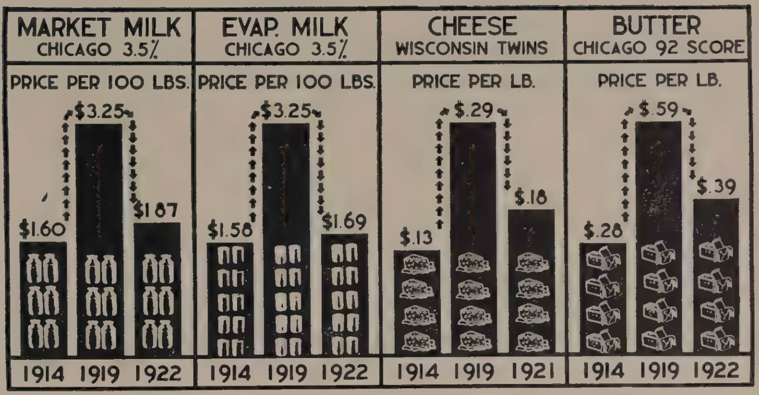


EACH SYMBOL REPRESENTS 10% OF ALL BREADWINNERS

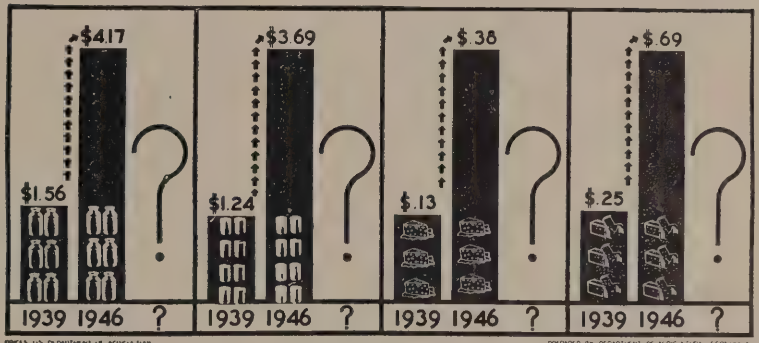
PICTOGRAPH CORPORATION FOR PUBLIC AFFAIRS COMMITTEE, INC.

FARM PRODUCTS
PRICES RISE DURING WARS PRICES FALL AFTER WARS

WORLD WAR I



WORLD WAR II



PRICES US DEPARTMENT OF AGRICULTURE
1946 PRICES INCLUDE GOVT SUBSIDIES

PREPARED BY DEPARTMENT OF AGRICULTURAL ECONOMICS
COLLEGE OF AGRICULTURE
UNIVERSITY OF ILLINOIS

Market Milk:	WORLD WAR I—Market milk prices in 1919 were about double those in 1914. By 1922, three years after the high point, they had fallen to three-fifths of those received in 1919.
	WORLD WAR II—Market milk prices in 1946 were about 2-2/3 times those received in 1939.
Evaporated Milk:	WORLD WAR I—Prices paid to milk producers at condensers in 1919 were about double those of 1914. By 1922, they had fallen to about half those received in 1919.
	WORLD WAR II—Prices paid to condensery producers in 1946 were about three times those received in 1939.
Cheese:	WORLD WAR I—The price for Wisconsin Twins cheese in 1919 was about 2-1/4 times that paid in 1914. By 1921 cheese prices had fallen to about three-fifths of the 1919 prices.
	WORLD WAR II—The price paid for Wisconsin Twins cheese in 1946 was nearly three times that of 1939. Meat shortages bid up cheese prices in 1946.
Butter:	WORLD WAR I—The price of Chicago 92 score butter in 1919 was over twice that paid in 1914. By 1921 butter prices had fallen to about two-thirds of those received in 1919.
	WORLD WAR II—The price of Chicago 92 score butter in 1946 was not quite three times that received in 1939.

If history repeats itself prices of all farm products will fall within the next few years. R. W. Bartlett, Professor, Agricultural Economics, University of Illinois.

Our Contributors

Millard Lind, Scottdale, Pennsylvania, is editor of the Advanced Sunday School Quarterly of the Mennonite Church and was originally from Oregon. He served as pastor of a church in northern Indiana before recently moving with his wife and two sons to their present location.

Erma Miller Erb (Mrs. Jacob Erb), Wellman, Iowa, is active in the affairs of her community and church. Her interests include writing and news reporting. She is the mother of three married daughters and one son.

Samuel S. Wenger, attorney at law, with offices on North Duke Street, Lancaster, Pennsylvania, is a former high school principal and resides in Paradise, Pennsylvania. His practice of law is chiefly in the field of real estate. He is father of two sons and two daughters.

Arthur E. Morgan, Yellow Springs, Ohio, was former chairman of the TVA and for many years was president of Antioch College. In recent years he has devoted himself to the welfare of small communities. He is now head of Community Service, Inc., an organization that promotes community enterprises.

Joseph S. Plank, West Liberty, Ohio, was born in Mifflin County, Pennsylvania. He has farmed for over twenty-five years near West Liberty and now operates an auto supply store there. He has served as a school director and trustee of a Mennonite aid plan. He is father of five children.

Dr. Charles Neff, Street, Maryland, was formerly from Chicago, Illinois, and did his pre-medical work at Goshen College, Goshen, Indiana. He graduated from the University of Maryland School of Medicine. He has practiced medicine in Maryland for several years and has specialized in the care and treatment of children.

Reba K. Shank, Fountain City, Tennessee, was formerly a resident of Harrisonburg, Virginia. She spent some time in home missionary work in Pennsylvania before moving with her husband to Tennessee. In the last few years she has been active in promoting the circulation of books through the organization, Christian Readers Service, which she founded.

Dear Reader:

Congress Warned Against Concentrated Land Ownership

Washington, D.C.—America's land policy should aim to prevent "the evil of excessively concentrated land ownership," the Rev. William J. Gibbons, S.J., of the National Catholic Rural Life Conference, declared here.

In a statement before the Irrigation and Reclamation Subcommittee of the Senate Committee on Public Lands, Father Gibbons said the Catholic Rural Life Conference advocates the family-type farm and the limitation of acreage. "Widespread ownership in agricultural land," he said, "is the surest safeguard against the threat of collectivized agriculture."

The priest appeared before the subcommittee to oppose legislation pending in Congress which would repeal restrictions on acreage limitations in reclamation projects.

Asserting that the moderate-sized farm—"100 to 260 acres"—is on the decline, Father Gibbons warned that "if positive steps are not taken to keep commercial agriculture within bounds and to prevent speculation in land, we can only look forward to an increasing number of factories-in-the-fields, employing hired labor often of a migratory kind, and exploiting our soil resources solely for the purpose of profit."

"The position of the National Catholic Rural Life Conference," he said, "is that economics has for its end the providing of man's material needs, not the accumulation of profits. Any system of production is to be judged in the last analysis upon its respect for man's inherent rights and its capacity for producing the goods needed and distributing them to the largest number of persons. The family-type farm system does just that. Acreage limitation provisions are directed to the same end."—*Religious News Service*

The United States Department of Agriculture Announces

Turkey Crop Down This Year

Farmers are raising 34,667,000 turkeys this year, 16% less than last year, according to the preliminary estimate of the Bureau of Agricultural Economics. This is the smallest crop since 1943, but is 5% above the average of 1939-43. Unfavorable price relationships, unusually large storage stocks at the end of the last season, high feed costs, and the uncertainty of 1947 turkey prices for the heavy marketing season caused the sharp decrease in numbers this year.

Pamphlet on DDT

DDT for Control of Household Pests is a new illustrated pamphlet for sale at five cents per copy. Order from the Department's Office of Information. This pamphlet contains the latest on the best use of DDT against household pests. Instructions given here in simplified form are meant to guide the individual homeowner in the use of DDT to control household pests.

HOUSEHOLD HINTS

To Clean Bed Springs

To clean coil bed springs use a little dish mop. Buy one that is round-shaped with short strings. Simply put a little polishing oil on the mop and go to work. The springs will become bright and clean and dust will not fly over the room.

Sent by Mrs. Levi Horst, Floradale, Ontario

A Substitute for Sour Milk

When you suddenly decide to bake a cake, corn bread, or the like, and no sour milk is at hand, just put 1 tablespoon of vinegar or lemon juice in a cup, fill with sweet milk and mix well. Result is the desired "sour milk."

Sent by Mrs. Clifford C. Oberholzer, Box 2, Maugansville, Maryland

Note: *A free subscription to each person who sends in a hint that finds its way to these pages.*

Book Review

MENNONITE COMMUNITY SOURCEBOOK

Do you want suggestions for finding material on just about everything that goes to make up community living? Then the Mennonite Community Sourcebook will interest you.

This booklet was compiled by C.P.S. men during their days of conscription. It was an expression of interest on their part that the future Mennonite community be a strong one—a community with a satisfying life for its members and a community with a high sense of mission.

Christian life and service is the first section and its editor, John A. Hostetler, provides a list of references for Bible study, the devotional life, Christian service, missions, relief work, Sunday school, Bible classes and youth meetings.

The heritage of peace and of peace witnessing is given a place, and here one finds a broad list of agencies and literature prepared by Delbert Gratz. It is one of the best bibliographies of its kind to be found.

Fifteen pages are devoted to community life as such with a presentation of (1) the importance of the community, (2) trends which threaten it, (3) resources for maintaining it, (4) present-day communities, and (5) suggestions for improving Mennonite communities through stronger home life, religious life, Christian education, co-operatives, mutual aid, and social and recreational programs. The writer of this section is H. Ralph Hernley.

It is to be expected that family and home are emphasized. Ernest Lehman has listed good magazines and books on the home. Child care and training alone has ten books reviewed briefly and the same number are listed on the child's religious life. Adolescents and young people are included in special sections. Housekeeping, the family budget, food, health, gardening, home planning, and clothing make the list of references a rather complete one.

The agriculture and vocation part by Daniel Neufeld acquaint the reader with the best of sources on farmers' organizations, government sources of aid to the farmer, farm safety, and a host of magazines and publications. The vocations other than farming are mentioned in brief.

Music and its appreciation ought to be found in every community. Leland B. Sateren and Dwight Weldy have gathered a rather inclusive list of materials on music appreciation, hymnology, sources of music, and publishers of music. Anyone desiring to build a record library will find helpful suggestions in these pages.

A section on crafts by David Kope gives not only books and sources of instruction but it also lists the many different crafts which can do so much to enrich life and stimulate creativity. Woodworking, carving, leathercraft, plastics, ceramics, linoleum block prints, etc., are the fields of craft on which suggestions are given for source materials.

Leisure, "that most precious and most dangerous gift," is not overlooked. William Ramseyer gives fine rules for conducting recreation on highest levels. Under camping, socials, games, hobbies, and travel, etc., are listed books, magazines and agencies which offer help and guidance.

The values of adult education were experienced in C.P.S. Why can't they be a part of the future community? There are the formal and informal programs, the discussion group, the lectures on health, co-operatives, travel, and current events that bring vision and stimulation. Martin Schrag and Howard Kauffman have compiled suggestions in this part of the book that should prove useful to anyone who wants to promote libraries, do classes, and community spirit. Visual aid material of all kinds are cited as to source and variety.

The booklet deserves a place and frequent use by anyone who wants to glean ideas and find references on how to strengthen and vitalize the Mennonite community. The booklet is made attractive by Charles Suter's art. Esko Loewen is to be credited for the role of editor in gathering this booklet and preparing it for the public. The booklet is an expression of interest on the part of C.P.S. men in the church of tomorrow, which they came to believe, is not to be divorced from the community itself but is to be the source from which all community life gathers its inspiration and derives its standards.

Copies of the booklet can be secured for .50 from the Mennonite Central Committee, Akron, Pennsylvania.

AID FOR STARVING PEOPLE IS STILL URGENT

Latest information from relief and occupation sources in Europe reveal the following conditions as winter approaches:

About 30 million children in Europe will face some degree of hunger.

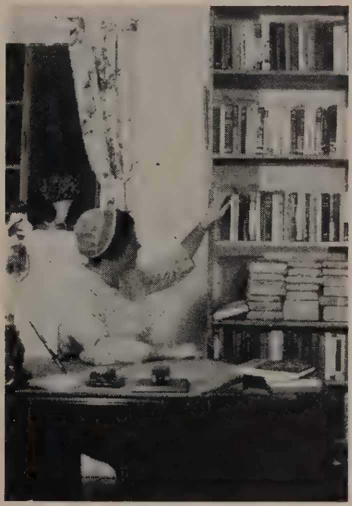
High death rates continue among newborn infants.

Eighty per cent of Poland's children suffer from malnutrition.

Crop returns have been only 40 to 60 per cent of normal because of summer drought.

Transportation continues to be in bad repair.

Sir John Boyd Orr has stated that "in the coming winter, millions in Europe will be fed worse than during the war." Secretary Marshall has warned that the threat of widespread suffering is immediate and that the United States must furnish food, fuel, and clothing to allay "intolerable hunger and cold" this winter.



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THE YOUNG COMMUNITY

[Continued from page 11]

Before starting mark off, with a ruler, the lines you are going to cut. When the cutting is done, you will be ready to put on the screen. This screen should be a little wider than cuts A and B and as long as the four sides of the box, e f g h, added together. Bend the screen to fit, and fasten it to the inside of the open parts of the box with a large heavy needle and strong string or thread. Put roofing or other moisture-proof material in the bottom. Now your cage is finished except for a piece of glass on the top and dirt in the bottom, and a caterpillar or cocoon for inside. Do not let the ground in the box get too dry. Sprinkle the cocoons occasionally, as Nature does.

SHARING GOOD BOOKS

[Continued from page 21]

"I have enjoyed all the books you sent me to read. You have a good selection."

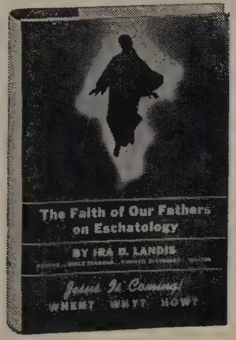
"I was glad for a book to come to my door every month. I don't believe I would have gotten any reading done otherwise."

"The books have showed me the value of prayer and how we should trust in the Lord for everything."

"The books read in the Service have been a real challenge to my life."

Do you have some good books waiting on your shelves to bring blessings to others? You don't need many to start a book circle. The writer will be glad to explain more in detail the organization of C.R.S. to anyone interested in starting a book circulating agency and share experience with any that may be in such a work. It would be a pleasant, profitable pastime for a crippled person or invalid to engage in, provided that he had a helper to carry books to and from the mailbox. The circulation and reading of worth-while books will help to make the kind of Mennonite communities we desire.

"Books are the windows through which the soul looks out." —Beecher.



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THE ACCIDENTAL DEATHS

[Continued from page 22]

"Nationally, accidental deaths are about seven per cent of the total deaths, as compared with about ten per cent shown by the analysis of obituaries from the **Gospel Herald**. This difference is almost certainly significant—that is, accidents constitute a larger proportion of the total deaths of Mennonites, as reported by obituaries, than of the national population."

It is clear from the graph on page 22 that deaths from injury are much more frequent in the summer months than in winter months. In winter the percentage of such deaths is about six and one-half per cent of the total deaths; in the summer it soars to eleven per cent.

Future issues of THE MENNONITE COMMUNITY will report Ammon Kaufman's further observations on accidental deaths.

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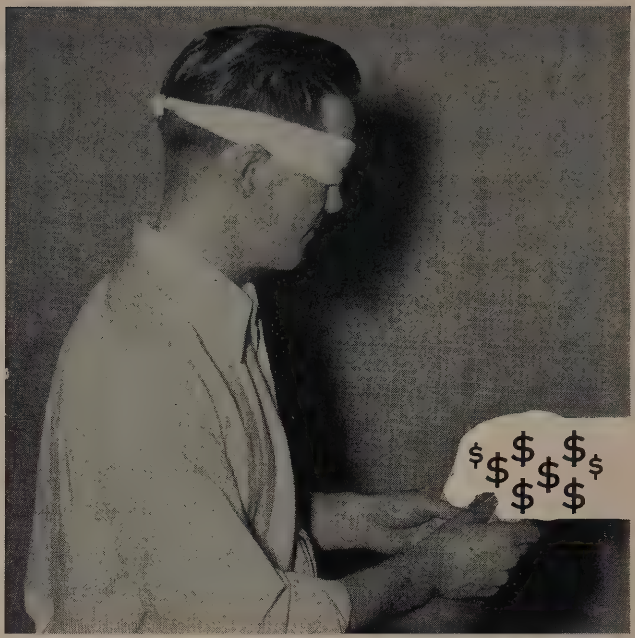

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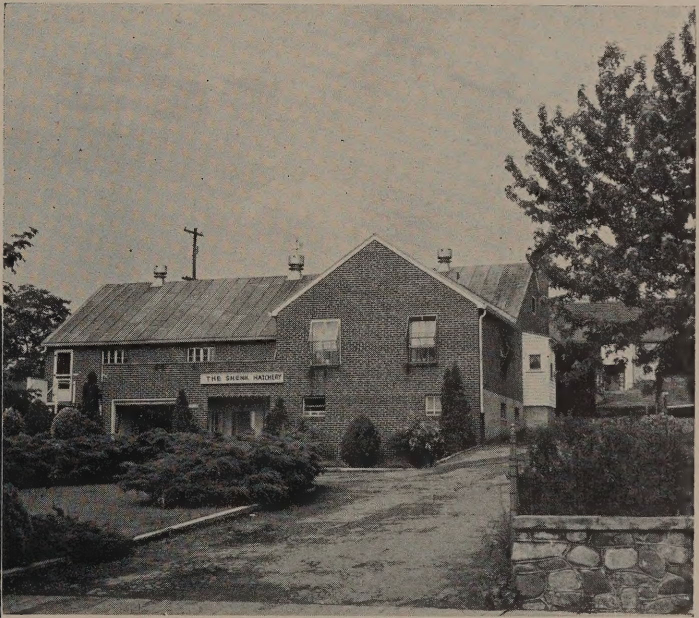

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At Left: *Removing chicks from tray*

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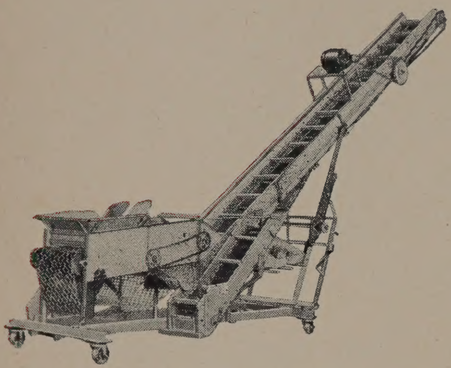

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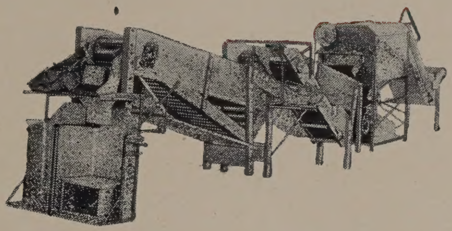

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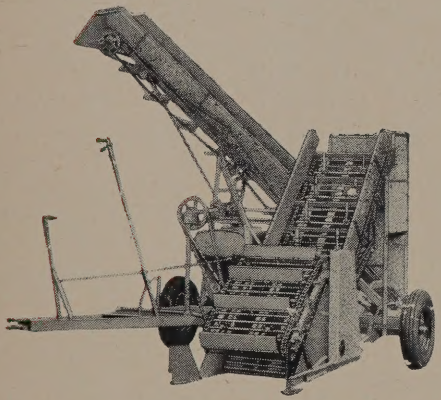

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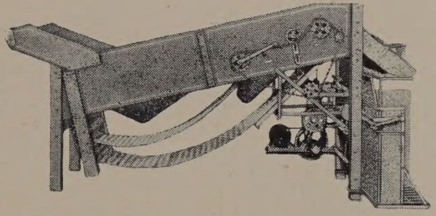

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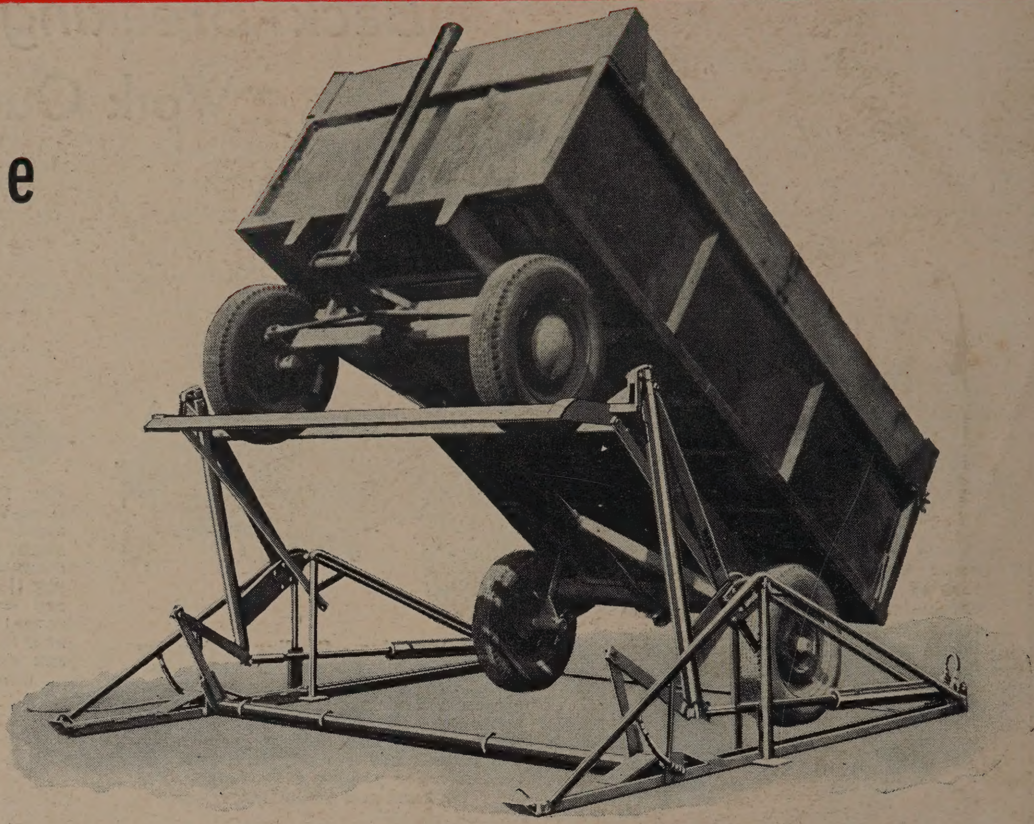

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